

The Baptist Record

"THY KINGDOM COME"

VOLUME LIX.
OLD SERIES

Jackson, Miss., February 18, 1937

NEW SERIES
VOLUME XXXIX. No. 7

Statewide B.T.U. Conference Meets In JACKSON (Not Vicksburg) February 23-24

Who's Who and What's What

600,000 Texas Baptists propose to give \$600,000 to missions in 1937. Let's see, how many Baptists in Mississippi, nearly 250,000. You can figure out what that calls for.

Mrs. G. H. Brunson died at her home in Jackson last week. She was the widow of Dr. Brunson, years ago professor in Mississippi College and sister of Rev. Roy Chandler, now pastor in Alabama.

Bearing fruit in old age: that is true of brother W. W. Coursey, an 80 year old member of Clarke-Venable Church, Decatur. He is teaching the Men's Bible Class in Sunday school and rejoices in the continued growth of the church, and the work among the young people. Thank God for all the Caleb's.

One of the greatest difficulties Baptist editors have is in handling long articles sent in to the papers. They are many of them full of good things, but there is not room for them in the crowded columns of a religious paper. And what is the use of publishing anything which the reader passes up as too long. Time is short.

First Church, Hattiesburg, on Feb. 7 celebrated the sixth anniversary of Pastor T. F. Harvey. In these six years 808 have been added to the church, 277 for baptism. The church is thirteenth in the size of membership among Mississippi Baptist churches, ranks sixth in Sunday school attendance and third in gifts to missions. There is no indebtedness. More is given to missions than to the pastor's salary. On the anniversary Sunday the church auditorium was decorated and the rostrum filled with flowers and evergreens. The pastor and wife were remembered with numerous gifts, including a silver cream and sugar service presented to Mrs. Harvey by the Euzelian Class which she teaches.

That fascism in church and state are psychologically close of kin seems to be indicated in two editorials together in a well known and able magazine committed to the union of all denominations into one great organization. The first advocates the adoption of the proposed amendment to the federal constitution which gives Congress the right to "limit, regulate and prohibit the labor of persons under eighteen years of age." The second editorial advocates interference by the Federal Council of Churches to prevent the rebuilding of church houses destroyed by the flood. This would be about as high handed a piece of totalitarianism in religion as has ever been suggested in this free country. In the first place a church is not necessarily destroyed when its house is washed away or burned down. The house is not the church. The people who constitute the church are still there, and any interference with their religious freedom is a thing to be resented by anybody who has an ounce of Americanism in his blood. There is nothing that has happened in Germany that surpasses this in impudent denial of religious liberty. There are still some people in this country that seem not to have read the first amendment to the federal constitution.

Dr. R. H. Pitt, editor of the Religious Herald, Richmond, Va., passed away Monday, according to a telegram from Mr. Cullen Pitt. There are few men among Southern Baptists who would be missed as he will be. There were few like him among the great brotherhood. We had feared, when we read the Religious Herald of last week and saw that the editorials were written by others, that he was not so well. He was 84 years old and for a good while has not been able to go to his office, though working apparently in his room at home. It is marvelous that in spite of his inability to attend denominational gatherings he has been able to keep informed about the work and in sympathetic touch with it. He was a man of wide sympathy, genuine culture, accurate knowledge, gentle spirit and wisdom of the kind that comes down from above. He had convictions without bitterness and wisdom without arrogance. Many of his brethren have coveted his ability to write clearly, forcefully and yet always courteously. His was a true Christian spirit. The world is richer by his living and suffers a great loss in his going.

Mr. Babson thinks that prosperity periods made great kings, while periods of depression made great prophets.

We had just as well get it into our heads that man must live by the sweat of his brow, and not by gambling. And governments must live by honest toil and not by smelling the swill tubs of distillers, nor by taxing those who destroy health, wealth and morals.

"But the servants knew." Recall the first miracle of Jesus, the one at Cana of Galilee, where he turned the water into wine. It is said that the ruler of the feast, when he had tasted the good wine, "knew not whence it was"; "but the servants that had drawn the water knew." Do we not here have a parable which proclaims a truth running through the whole of life: the servants knew. Those who serve are those who learn. This is probably true in all the relationships of life, but is certainly true in the kingdom of God. Occasionally you hear of a sensible man at the head of a great business enterprise, who wants his son to succeed him in the management. To do this he sets him to work at the bottom and expects him to work his way up. That's the way the father built up the business. There are things which can be learned only by the process of service. These servants in Cana of Galilee knew because they were the ones who put the water in the jars and then took it out. Sovereignty comes through service. Service leads to sovereignty. May we not say that service is sovereignty. Notice closely John's words as he nears the consummation of the kingdom of God, and puts the process in these words: "His servants shall serve Him, and they shall see His face; and His name shall be on their foreheads; and there shall be night no more, for the Lord God shall give them light; and they shall reign forever and ever." "The servants knew."

Eleven of the seventeen counties in Maine have already voted dry.

Surely, the United States would make far greater progress if greater study were given to Bible History.—Roger W. Babson.

The Young People's revival began well at Calvary Church, Jackson, Sunday. There were large congregations, morning and night, and a number of young people were received into the church.

Chaplain J. C. Richardson dropped in for a ten minute chat. He is happy in looking after about nine CCC camps in Mississippi, ten of which are composed of colored youths, the rest white. These camps keep him busy.

Notice change of place for the Statewide B. T. U. Conference for training associational officers. On account of Vicksburg being filled with refugees from overflowed lands, the place of meeting is changed from Vicksburg to Jackson. The date remains the same, Feb. 23-24, beginning 10:00 A. M. Tuesday.

In the year 1936 the Morton Church gave for all purposes \$3,260.76. Of this \$506.41 went to missions and benevolence, the rest being used at home. In January of the year 1937 the offering reached \$432.54 which was nearly double that of the same month the year before. Of this amount \$58.00 went to missions, eighteen going through the 5,000 Club.

The legislature of Alabama repealed its present bone dry law and provided for a referendum or election to be held on March 10 to determine what counties will permit the sale of liquor. As we understand it each county determines for itself whether or not beer shall be sold by people who are licensed to sell and to determine whether or not hard liquors shall be sold by state stores, and by hotels and clubs.

Mr. Will Dockery, who died in Baltimore recently, left in his will \$3,500.00 to the Baptist Orphanage in Jackson. He left most of his estate to his two children, remembering also some other relatives. He gave \$1,000 to the Baptist Church at Dockery. The amount given to the Baptist Orphanage will enable them to begin on their building program. Buildings are greatly needed and the Board of Trustees have a tentative plan for a group of new buildings. With the \$7,500 in Baptist Education Commission Bonds on hand the first unit can be constructed and it is hoped that other friends of the children's home will soon make it possible to begin the other buildings so much needed.

TO ALL BAPTISTS IN THE FLOOD AREA:
I wish to send greetings of Southern Baptists and to assure you of their sincere sympathy in the great loss you have sustained as a result of the unprecedented floods. Those of us who are fortunately situated have been inspired by the heroic and sacrificial spirit you have manifested during these difficult and trying times and want you to know that you are constantly in our thoughts and prayers. An emergency meeting of some executive and administrative groups is being called for Friday, February 12th, at Nashville for the purpose of considering ways and means of assisting in the rehabilitation of your churches. Be strong and of good courage, your fellow Baptists will not fail you. Frank Tripp, President Executive Committee, Southern Baptist Convention.

WHICH IS THE BETTER STRATEGY?

Eldridge B. Hatcher

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All preachers, of course, desire that their sermons will influence their congregation for better living. But not all preachers follow the same homiletical method for accomplishing this. Some follow chiefly the method of exhortation, while others aim chiefly at inspiration. Some preachers love to tell people what they ought to be and do, while other preachers seek to show their listeners chiefly what Christ is and what He has done for them and what He wishes to do through them.

The favorite words of the first class of preachers are "you ought" and "we ought" and consequently their sermons move largely, and often entirely, in the human realm. The latter class of preachers pursue the vastly more difficult plan of lifting Christ before their congregations, as they (the preachers) have found Him in their text. They look for texts in which they can find the choicest pictures of Christ.

Some preachers hold up high standards of character and conduct before their congregations and urge them to come up to them. Other preachers know that their listeners can not, in their natural strength, come up to any of the New Testament spiritual standards and that what is needed for the reaching of these standards is inspiration and a spiritual dynamic and that such a dynamic is set at work within us as we are gazing upon Christ.

Which of these two classes of preachers use the better strategy? Dr. Boreham draws a picture of the change that came in the preaching of Dr. Chalmers in his Kilmany pastorate. For eight years the doctor's sermons consisted mainly in warning against wickedness and in urging his listeners towards better living. Did such warnings and urgings produce the desired changes? Let Dr. Chalmers answer. In his farewell address to the church he said, in referring to the eight years of such preaching, "But the interesting fact is, that, during the whole of that period I never once heard of any reformation being wrought amongst my people. All the vehemence with which I urged the virtues and the proprieties of social life had not the weight of a feather on the moral habits of my parishioners."

But Dr. Chalmers changed his plan. He began preaching Christ and a wonderful transformation was wrought. He said to his congregation in his farewell message, "You have taught me that to preach Christ is the only effective way of preaching morality."

Is a preacher free to choose between these two methods,—making his choice simply on the basis of strategy? Is not his course already marked out for him by Christ himself, who, in sending our His apostles to preach, said "Ye shall be witnesses unto me." Ah, those last two little words,—"unto Me". They were to tell about Him. He was to be the subject of their messages, and that is exactly the kind of preaching that the apostles did. In all their discourses Christ was the Crown and Climax. Christ knew that the best method for inspiring people was to lift Him before them, for He knew that then He would draw men to Him.

Paul, in 2 Corinthians 3:18, strikes this same note and gives us the secret of successful preaching when he says:

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

There it is! People are changed by gazing upon Christ in His glory, and the challenge of the preacher, therefore, is to hold up Christ, as He is presented in the text, in such a fashion that the attention of his congregation is turned, not to themselves as the preacher tells them what they ought to do, not to the preacher, but to Christ. The preacher has them reverently gazing upon Him throughout the sermon and as they gaze the work of change proceeds silently and invisibly within them.

Not that the preacher should never urge his

hearers and tell them their duties but that he should not make this the chief characteristic of his preaching as so many do. Occasionally he might attempt to "apply" the text to his hearers, but as a rule, if he will hold up Christ, the great, Friend, Savior, and Lord, Christ will make better "application" of the text to them than the preacher can. In fact the hearts of the different hearers, with their individual sorrows, temptations and problems can often take out of the picture of Christ, as presented to them by the preacher, what each one needs far better than the preacher can. The heart knoweth its own bitterness.

"There are some preachers we know of," said Spurgeon "... who preach, preach, preach, but they never preach what is Israel's glory. They talk of anything but Christ. Oh, how often have I heard the complaint from Christian people, 'Sir, our minister is a talented man, on the whole a sound man doctrinally, and he preaches to us a great deal about the gospel but oh we wish he would preach the gospel ... O that he would preach Christ.' The best sermons are the sermons that are fullest of Christ. A sermon without Christ, it is an awful, horrible thing. It is an empty well, it is a cloud without rain, it is a tree twice dead, plucked by the roots. It is an abominable thing to give men stones for bread, and scorpions for eggs, and yet they do so who preach not Jesus. A sermon without Christ. ... How can it feed the soul? Men die and perish because Christ is not there and yet His glorious gospel is the easiest thing to preach and the sweetest thing to preach. There is most variety in it, there is more attractiveness in it than in all the world besides, and yet so many will gad abroad and make their heads ache and turn over those heavy volumes to get something which shall be nothing better than a big stone to roll at the mouth of the sepulchre and shut in Christ as though He were still dead. O brethren, let us if we can not blow the silver trumpet, blow the ram's horn, but let the blast always be Christ, Christ, Christ."

—BR—

TITHING—THE OTHER SIDE

R. K. Maiden

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(Continued from last week)

God Has Not Withheld His Blessings From Nontithers

In all cross achievements of nineteen centuries, tithers have had an inconsiderable part. This because their numbers have been almost negligible. Think of the marvelous triumphs of the gospel during the first century, through the heroic, sacrificial labors of nontithing Christians. Behold the victories that have been won for Christ throughout the world since the close of the first century. The workers, heralds, heroes, missionaries and martyrs have been, with rare exceptions, nontithers.

Take, for instance, the Baptists of the South. How richly God has blessed them! How they have multiplied! What a great people, under divine blessings, they have become! It would be a safe guess that not one in a hundred is a tither. So it may be safely claimed that almost all that has been done in the world in the carrying out of the Great Commission, has been the work of nontithers.

The history of God's dealings with His people proves beyond all doubt that His blessings on them are not contingent on their tithing.

Adventists and Mormons Scrupulous Tithers

But they are purveyors of false doctrines. Far and near they are scattering their heresies. Thousands are being deceived. Through their tithing they get the money, but to what end? Let these pertinent questions be raised: Is God, by virtue of His promise made through Malachi to the Israelites, under obligation to these perverters of His truth to open the windows of heaven and pour out blessings on them? Is their remarkable growth, their prosperity, due to the fact that they tithe, and, therefore, enjoy God's special and bountiful blessings?

"But It Works"

To be sure it works. It gets the money. This is

freely admitted. But is money-getting to be given heaviest emphasis; to be made the matter of chief concern? Are there not things more fundamental, more vital, which, if duly emphasized, will produce all the money needed? Is there not "a more excellent way"? Find it in II Cor. 8 and 9, and I Cor. 16:1-3. "They first gave their own selves."

The most ardent and positive tither cannot deny the outstanding fact that Paul did not teach tithing to the churches founded and instructed by him. Nor can he deny that Paul did commit them to a financial plan. But our tithing advocates are lustily proclaiming the New Testament plan impractical, and are proposing as a way out the abandonment of the divinely authorized plan for Christians, and the adoption of the old law system of the Jewish nation.

The loud silence of Acts and the epistles, where, if anywhere, we would expect, if the tithing system of the Jews was to be brought over into the gospel dispensation, to find explicit teaching concerning the obligation to tithe and examples of its practice—this eloquent silence spells just one thing: tithing was neither taught to nor practiced by the New Testament churches.

Finally

The writer would regret being misunderstood. He has no quarrel with the tithers. He conscientiously bids them Godspeed. If a brother has the conviction that God requires him to tithe, he should be true to his convictions. If tithers choose to discharge their stewardship obligation by their tithing, that is their right, and I find no fault with them. I am not opposing tithing, be it understood. What I dissent from is the claim and contention that it is "God's Plan" for financing Kingdom work. I would have the tithers cease persuading themselves, and trying to persuade others, that tithing is a divinely imposed obligation on Christians; that this obligation is taught in and fully supported by the New Testament Scriptures. I have heard and read all the arguments advanced in support of this claim. They are not convincing. They are too far-fetched and flimsy. Too much inference and assumption.

It would seem that there is something lacking, a screw loose somewhere, when a regenerated soul, made "a new creature in Christ Jesus," conscious of being a beneficiary of God's redeeming grace, gives more liberally to Christ's cause as a tither than he would if he had never heard of tithing.

This last word: The New Testament sets neither a maximum nor a minimum limit for the Christian's gift.

Addendum:

By request, this paper was read before the Baptist Pastors' Conference of Kansas City. In the discussion that followed, a brother said: "I would give tithing the status of a moral law." My reply: "All moral laws are universal in their application. The tithing law is a moral law. Therefore, the tithing law is universal in its application." *reductio ad absurdum*.

The same brother said: "I would not say the New Testament is all the law of Christianity, I would say the whole Bible is the law of Christianity." My reply: There was no Christianity till Christ came. The New Testament and Christianity were twin born.

214 E. 31st St.,
Kansas City, Mo.

—BR—

The more we see and hear of the proposed amendment to the federal constitution which would give Congress the right to limit, regulate and prohibit the labor of children, the more we don't like it. There is plenty of power in any state to supervise child welfare, and prevent the exploitation of children for commercial profit. There can be no question that Congress could by this amendment interfere with proper discipline in the home and proper regulation of children. The only answer to this is that Congress is not apt to do it, that is to do anything foolish. But history does not give us the desired assurance at this point.

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Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INNABELLE C. COLEMAN, Publicity Secretary

THE RETREAT HAS BEEN CHECKED

Charles E. Maddry

We are glad to give the churches the good news that the retreat of Southern Baptists in foreign missions has been definitely checked and a decided advance was made in 1936. The comparative statements given below show the following increases:

Increase from the Co-Op. Program.....\$31,167.47
Increase from designated gifts.....19,902.13
Decrease in debt receipts.....14,982.84
Increase from Lottie Moon Offering....29,093.55
Total increase for 1936 over 1935.....\$65,180.31

It will thus be seen that the Foreign Mission Board has received from the several states of the convention a total of \$959,794.74.

In addition to these amounts the Board received from income on endowment funds, bequests and miscellaneous sources the sum of \$46,003.60. From the sale of property and special gifts for debts, we received the sum of \$34,776.23, making a grand total of \$1,040,574.57.

This is a worthy and substantial increase and we are profoundly grateful. We give here the amount of income by states for the years 1935 and 1936:

JANUARY 1, 1936 TO JANUARY 1, 1937				
Program	Designated	Debt	Lottie Moon	Total
Ala.	19,075.21	5,042.76	3,090.38	9,754.10
Ariz.	305.63	115.08	145.09	85.74
Ark.	6,829.68	9,298.34	1,862.57	8,109.87
D. C.	3,467.07	3,386.57	326.10	1,172.81
Fla.	15,206.03	8,640.37	3,038.10	4,033.87
Ga.	17,601.90	25,698.74	5,709.89	15,126.83
Ill.	1,554.03	2,475.03	637.61	2,454.03
Ky.	43,243.88	10,917.93	4,054.04	16,554.25
La.	9,030.88	3,741.29	2,986.81	8,175.39
Md.	8,493.81	575.10	200.37	2,374.60
Miss.	12,139.23	5,040.10	3,007.78	11,921.71
Mo.	14,040.56	13,552.43	3,107.70	11,245.14
N. M.	611.25	330.50	385.02	1,604.37
N. C.	48,228.21	35,733.17	2,022.84	26,705.57
Okla.	10,970.81	11,367.19	2,390.83	9,032.21
S. C.	38,871.88	26,225.29	1,069.64	15,637.15
Tenn.	45,808.20	11,192.95	4,731.07	15,137.93
Texas	30,145.60	30,297.20	9,321.66	41,777.96
Va.	95,540.21	21,873.48	16,272.41	37,913.23
Misc.	95.65	3,771.30	5,623.37	560.16
	421,259.72	229,274.82	69,883.28	239,376.92
				959,794.74

JANUARY 1, 1935 TO JANUARY 1, 1936				
Program	Designated	Debt	Lottie Moon	Total
Ala.	18,510.57	4,249.40	3,470.23	8,516.52
Ariz.	277.46	60.14	148.42	462.17
Ark.	6,619.85	6,216.56	2,021.43	2,058.70
D. C.	2,833.22	3,079.67	334.08	924.71
Fla.	13,737.25	7,955.15	3,091.58	4,890.86
Ga.	14,078.72	23,166.75	6,199.60	13,456.58
Ill.	971.56	1,844.03	389.33	2,118.82
Ky.	40,437.19	12,991.22	5,801.61	14,390.83
La.	8,056.04	3,094.47	3,405.64	5,966.00
Md.	10,492.95	463.03	225.81	2,174.41
Miss.	12,991.24	5,015.10	4,467.43	10,789.11
Mo.	12,515.52	10,519.79	3,879.81	9,418.07
N. M.	544.33	480.17	501.27	1,360.71
N. C.	41,876.85	34,175.19	2,183.84	24,898.07
Okla.	10,151.35	11,043.77	3,347.14	7,634.03
S. C.	34,436.89	19,271.74	1,023.40	14,127.00
Tenn.	45,158.63	13,385.98	6,388.42	14,700.12
Texas	25,574.40	29,669.44	10,635.87	38,446.23
Va.	90,828.23	18,573.20	24,454.70	33,253.44
Misc.		4,117.89	2,696.51	696.99
	390,092.25	209,372.69	84,866.12	210,283.37
				894,614.43

PIONEERING FOR CHRIST

On my trip I traveled by train (second-class), because we didn't have enough money to go first, by omnibus, by truck, by wagon, two long days mule-back over a great range of mountains (where, if my mule had slipped, we would have fallen 300 feet or more), by canoe, and by walking. I had to wade four rivers in the course of my wanderings, but in every way the trip was successful. I preached fifteen times, besides making speeches, teaching classes of workers, and so forth, and baptized three persons in Urubicy, where we had a pretty narrow escape. The Catholics began to persecute us the second night there, by throwing rocks at the house, throwing

a paper full of bees inside during the preaching, and the following night while I was preaching, a big rock hit just above my head. After the service as we were going home, two men opened fire with revolvers on the truck, intending to kill us, but only three persons were wounded, and that very lightly, one young man in the hand and foot, a young lady barely touched on the forehead, and another man barely touched on the chin. Five bullets found the truck, one of which punctured a front tire, another pierced the radiator, and a third came through under the windshield and lodged in one of the spokes of the steering wheel. We thanked God that no life was sacrificed. The next day they asked me to do the baptizing, and one of the suspects of the attack the night before said that he would like to finish off that baptism with a shower of lead. As we were on our way to the river, he passed us on his bicycle, and many wanted to turn back, but I went on, trusting in the Lord, and the people followed me. Nothing happened, for as I had said, he was a natural born coward, and didn't have the courage to meet me in the daylight.—A. Ben Oliver, Curityba, Brazil.

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DEFEATED—DELIVERED—AMAZING DISCOVERY

Others have been delivered by Christ from besetting sins, such as anger, criticalness, and dislike of people. One who was bitter against Christianity, misanthropic and miserably defeated in life has written of the amazing discovery of peace and of love for people. Another who was a "dead" Christian has come into a transforming and contagious faith that has amazed me. I have rarely known a life of such powerful Christian influence.

Such things didn't use to happen through my life. It gives me an indescribable feeling to think back over the year. Two things have been evident in it all: that the planner and director of all this has been God, and it has been his power and not mine; and that such things did not begin to happen until my own life was surrendered and cleansed.—W. Maxfield Garrot, Fukuoka, Japan.

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FOR OUR PRAYERS, THEY ASK

Rev. Charles C. Wang, the alert, attractive pastor of the oldest Baptist church in Yangchow and secretary of the Kiangsu Baptist Convention, closed his annual report with this significant and typically Christian-Chinese humility: "To conclude this letter, I being your humble servant wish to solicit your help, constant guidance and intercessory prayers as we are all members of the same body working towards the same end, i.e. to glorify our Lord Jesus Christ."

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THEY DOUBLED THEIR GIFTS TO MISSIONS

From the church bulletin of the First Baptist Church, Durham, North Carolina: "Our church rejoices to learn that the official records, kept in our Missions Headquarters, at Raleigh, revealed that the total gifts of our church to missions during 1936 showed more than 50 per cent increase over 1935."

Congratulations to the pastor, Dr. Ira D. A. Knight, and to his fine congregation! May 1937 record many other churches doing likewise.

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EARLY MORNING PRAYER MEETINGS

Now for over two months we have been meeting every morning at six or six-thirty for prayer for this New Youth Center, and God has greatly answered our prayers. They have been a real Christian brotherhood, helping us prepare for the new opening in many ways, from washing windows, to going out to call on new boys and

pray with them. Two or three mornings ago I took our group over to the home of one of our Baptist bankers who also keeps the morning watch, and we six joined with him in rich fellowship.—Herman S. Ray, Tokyo, Japan.

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FROM THE PEN OF A CHRISTIAN JEW

Jacob Gartenhaus' new book, *The Rebirth of a Nation* (40 Cents), is "the only book interpreting the Zionist Movement from a Christian viewpoint." The chapter headings: 1. Israel and the Nations; 2. God's Covenant with Israel; 3. The Rise of Zionism; 4. The Interpretation of Zionism; 5. A Land Reborn, are indicative of the vast storehouse of comprehensive information within these pages. This book is an interesting and worthy contribution to both foreign and home missions.

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PAGANISM AND CHRISTIANITY FACE-TO-FACE

Miss Eva Sanders, our missionary to Africa, writes that recently she met with the vilest form of pagan worship. A little girl of about twelve years was stolen when on an errand for her mother by a pagan group that had decided that their idol was displeased with them, and only human blood would appease him. An old woman hid the child until they made ready, but police and other searchers found that men were visiting this house (they came to see if the child would make a suitable sacrifice), and the woman who had fastened her down under a plank weighted with rocks, and frightened her to keep her quiet, took her to another place, and searchers found her—more dead than alive. Her parents are members of the Apapa Church, recently organized by Miss Sanders and her coworkers, and they were horrified at the awful crime. They would not consent for little Ilori to remain in the hospital until Miss Sanders assured them she would be safe, and arranged for her treatment. The parents decided not to prosecute these ignorant people, who felt that the blood of animals is not sufficient to cleanse their sins, but the human blood must be shed. Since they so ignorantly worship the God whom they do not know, these Christians are now using this incident to demonstrate to them and others that there is one sacrifice that atones for all sin, and to point to the Lamb of God that taketh away the sins of the world. The younger Christians were astonished that they forgave the offenders, but this lesson has made a deep impression on every one, Christian and Pagan.—Calvary Baptist Church Bulletin, Roanoke, Virginia.

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CHINESE FOUND CHRIST OVER RADIO

Mr. Chie, a Chief Inspector of the Custom House in Pootung, used to listen to the messages given over Station XMHD. Last July he became a member of our church and attends regularly.—Baptist Broadcast Bulletin, Shanghai, China.

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PRAISE HIM! PRAISE HIM!

Indeed the Foreign Mission Board and its missionaries and the native Christians in fifteen nations do praise him for the love in the hearts of Southern Baptist women that has led them to give so unselfishly and generously to the kingdom at his birthday season just passed. Figures to date announce \$267,134.91 from the Lottie Moon Christmas Offering. Letters confirm the faith of the leaders of Woman's Missionary Union to believe that when all has been counted, the grand total will climb high into \$300,000. Eternity alone can record what these love gifts will mean in the saving of souls for the King! Truly, we praise God that these women love him so!

EDITORIALS

THINGS THAT PUZZLE US

Do you work the crossword puzzles in the daily papers? Somebody must do it, or they wouldn't be there. There are puzzles of all sorts; conundrums, jigsaws, detective stories, etc., etc. About everything around us is a puzzle, the world, its past, its future, yea its present. Mystery, mystery, mystery! Things we don't understand. We say it reverently, for the Bible says it, religion too is a puzzle. God is a mystery; providence is a mystery; the Bible itself while it is a revelation is in many ways a mystery. Just recall the phrases to be found in the Bible, "the mystery of God," Rev. 10:7; "the mystery of the gospel," Col. 1:26; "the mysteries of the kingdom," Mark. 4:11; "the mystery of His will," Eph. 1:9; "the mystery of Christ," Eph. 3:4; "the mystery of iniquity," 2 Thess. 2:7; "the mystery of faith," I Tim. 3:9; "the mystery godliness," I Tim. 3:16; "the mystery of the seven stars," Rev. 1:20; "mystery, Babylon the Great," Rev. 17:5.

Why should we have puzzles? Why should not everything be plain on its face, open, easily understood. Why should anything, so many things be hidden? What shall we do in the face of so many things we do not understand? There are two possible attitudes to take. One is, we may throw up the whole game and quit. We can say, "What's the use?" We are in the midst of a world we know nothing about, and can never hope to fathom to its depths; chuck the whole works! You are in a stream that goes on forever, spreads further than you can see or swim; give it up; quit struggling and drift to you don't know what or where. The sooner you are out of it the quicker you will be through with your misery and perplexity.

That is the attitude of some. They wrap themselves in a cloak which they label agnosticism, or at its worst atheism and shut their eyes and close their ears and proclaim the philosophy of despair. One outstanding representation of this group recently published to the world that he saw no sense or purpose or meaning in life, that it was all a mad procession of morons, and the sooner a man was done with it the better off he was.

Now suppose that people whom we honor as scientists had assumed that attitude as they faced a world of which they were ignorant, and which at first glance seems a chaos of meaningless confusion and disorder. Then the world would indeed be a madhouse for imbeciles and lunatics. But on the other hand, here stands man, in the midst of it all, confronting it all, and in him is the urge and before him is the challenge to find out what it is all about. And he begins to work at the job, to bring order out of chaos. And as he does so, he is rewarded with finding out that there are laws underlying and operative in everything he has to do with. He begins to build systems and to live an a rehabilitated universe. Others join in the task, and they all find that from the tiniest sprig of grass to the immeasurable and innumerable stars, all is order. And the sciences multiply and the scientists are happy and canonized. This is no world for quitters and hopeless pessimists.

So in religion, in the spiritual life, in the value of the soul, in our finding out God, in our dealing with Him and understanding Him, and following Him, we are confronted with mysteries, with things we do not understand. The Bible gives full recognition to this fact. But most men have not quit because of this. They have felt the challenge to adventure, to discovery, to conquest. "Then shall we know, if we follow on to know the Lord," Hosea 6:3. And that principle works in all the realm of knowledge.

Are there some things in the Bible you don't understand? Thank the Lord for that and make further investigation. Are there things in the Bible that great men and teachers do not agree

about? The same thing in medicine or anywhere else. It means that there is more to be learned. "We know in part." There's plenty more ahead. And it gets better and more interesting all the way. Are there things in your own life that puzzle you? You may improve your mind by working puzzles. Are there things in the world that just don't seem to work out right? That means we haven't got the answer yet. "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter." Proverbs 25:2.

BR WHY PICK HIM?

We might have put at the head of this article "E Pluribus Unum," or the doctrine of election, or the selection of species, or the survival of the unfittest, or something like that, but a question mark will answer the purpose. A question mark is a good thing to go through life with, it is a sort of master key, or skeleton key that opens, not all the closed doors immediately, but a good many of them when used patiently—and reverently. Don't suppress the questioning habit of children in the home, nor at school, nor of the grown folks at church. Rather draw them into it. You won't be able to answer all the questions, that is not correctly, but it will stir up a lot of thinking.

One question that has been in our minds ever since we had a Sunday school lesson about healing that lame man at the pool, has been why Jesus picked him out of all the people there, and healed him, leaving the others where and as they were? Have you worked at that puzzle any? Well, begin now. What do you think? Suppose Jesus should walk into the front door of a hospital, say the Baptist Hospital here in Jackson, where there is a multitude of sick folks, and walk down the halls on every floor, looking to the right and left into every door, and seeing the folks in pain on the beds, with bandages around them and plaster casts on them, and crutches beside the bed, and nurses in white going in and out, and a doctor going by looking like he had a big burden on his mind. Suppose he got by the bookkeeper's desk who is casting up the accounts, and the superintendent's desk who is watching first the incoming patients and the friends with them and then the books to see if they were going to balance. What would Jesus do in a hospital?

What would you expect him to do with all these sick folks? Would he heal everybody? Would he heal some and pass some by? Which one or ones would he pick out and heal? Don't bother to say what you think he ought to do, but in the light of his practice in Judaea and Galilee what would he be apt to do. I've been thinking.

And here are some things which seem to come out of the thinking box. There is not a case where anybody ever came to him, or was brought to him for healing, but that he "healed them all," Mt. 12:15. He never refused or turned anybody away who came or was brought to him. That is important to remember. He does not force his help on people. Doctors do not do so today, unless it be in a great emergency. And when James says we are to pray for the sick, he puts the responsibility on the sick man or his family to call for the elders of the church.

But here is a case at the pool of Bethesda in Jerusalem where the people were not brought to him. He was in Jerusalem but they did not send for him. He was quite close by but they did not go to him. He went to them. This pool was a sort of sanatorium, in the minds of these sick folks. They came there to be healed. They believed that an angel came down and disturbed the water and the first one in got healed. The American Revision does not say an angel did come down, but these people thought so. Lot's of quack doctors have more patients than a good honest doctor has. Jesus must have pitied the whole bunch of them, both because of their disease and because of their delusion. There was "a multitude of them that were sick, etc."

But he seemed to have helped only one of them. His overflowing love and mercy did not here wait for any invitation. They must find

expression in helping somebody whether they ask it or not. Why did he pick this man. I see a hand up back there: "Because he was old." Yes he had been 38 years a sufferer, and must now have been gray headed, wrinkled and thin and quite weak. There's another hand: "Because he couldn't help himself." Yes there were others there who got in ahead of him, and while they were not as bad off, they had very bad manners and got there first, paying no attention to this fellow who couldn't even stand up. There's another hand: "This man was friendless." Nobody seemed to care enough for him to help him in. And Jesus was a friend of the friendless. He really cared for the forgotten man. Strange that he had a friend who would bring him to the pool and leave him without helping him at the opportune moment. Somebody must have fed him and given him a shelter. But they were short sighted and didn't help him to get well.

But here's another hand up: "This man was the only one who had faith to be healed." That suggestion is born of the general practice of Jesus to help those who had faith, for he did seek to awaken and encourage and reward faith. But there is no evidence that this man had faith. Faith is based on knowledge or at least on information. And this man apparently knew nothing about Jesus whatsoever.

Why did Jesus pick out this man? I don't know. I am not supposed to know everything. No man knows everything. And we have made some progress in knowledge when we find out we don't know everything, indeed know mighty little. And we have made some progress in morals when we can acknowledge that we don't know. Don't think you can fathom the mind of God, or his eternal purposes. You are not his equal, and let us hope you will always be learning something. We can learn if we are really willing to learn. But you and I will probably never know all of God's reasons for doing this or that. He works all things after the counsel of his own will.

We don't know everything, but it may not hurt us to think.

BR DR. MAIDEN AND TITHING

Recently in a brotherly letter Dr. Maiden said that he was sure that his remarks on Tithing would produce discussion, and that he would expect the editor to "put in an oar." It appears that his forecast of the theological weather was correct. It ought to be, and we doubt not it is, well understood that the editor does not agree with everybody who writes for the Record. In other words the editor does not exclude from the Record those who differ from him.

We wish to be brief in pointing out what seems to us the faults in Dr. Maiden's contention. Basically the opposition to tithing is that we are not under the law. With this we are in thorough agreement. Christians do not need penalties suspended over their heads to get them to do right. That is to say that is not the motivating cause of our obedience to God. We do His will because we love Him. And the man who does not have love to God and to men in His heart as the motive for his conduct is not born of God, not a Christian. Jesus said, "If ye love me ye will keep my commandments." In this there is agreement all around. We are not under law but under grace.

But this does not mean that what was not right under law is not right under grace. The ten commandments will not budge and they have never been repealed. It is just as wrong today to steal as it ever was, and more so. If somebody says that tithing is not among the ten commandments. Neither is going to church. But both are implied in the command to love and reverence God. God introduced the ten commandments with Hear O Israel, I the Lord thy God am one Lord. And thou shalt love the Lord thy God, etc. And the books of Exodus and Deuteronomy are given to elaborate and apply the law to every day conditions.

Jesus said he did not come to destroy the Law but to fulfill it. He raised the standard and re-

moved no one can fulfill the Law. The commandments are still in us. Before and against our hearts.

Another word and penalti- tive of reward. The promise in the New Testament you will re- judged according to what Paul reaping spirit every book makes it right. said "Give and receive." was urging us to be able to do. And see that.

Dr. Maiden's plan. He is right. ought not to be. The word of God is explicit. There is no standing it, to begin in it, to do it for life. it (and Dr. Maiden) then it is not a trial. He has to a test two to our weakness has actually brought Him to the test. He has put his God to fail. done it, and plain of God who tried them have

Reason and of giving says, "On the of you lay But Dr. Maiden God did not say. The message. The plainly written had been enough for in the New holy. But do it. It was in the day. And thy will, in giving to the Lord's day.

Organized Bowery Methodists and visitors members St. John's church. Other old quoted and had the pr Ye Transf

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Mr. Fr. dents in I as making

moved no obligation. And he showed how man can fulfill the requirements of the law. Romans 8:4. The change he made was not in the law but in us. Before he came it was written in stone and against us. Since he came it is written in our hearts.

Another word ought to be said about rewards and penalties. God has not removed the incentive of reward, but he does make it secondary. The promise of reward is so common in the New Testament as to need no quotations here. But you will recall what Jesus said about being judged according to the deeds in the body; and what Paul said about sowing sparingly and reaping sparingly. The hope of reward is in every book of the New Testament, and nobody makes it more plain than Jesus himself who said "Give and it shall be given you." And Paul was urging people to give when he said, "God is able to make all grace abound toward you." And see that ye abound in this grace also.

Dr. Maiden objects to the three months trial plan. He is partly right and partly wrong. We ought not to need any trial plan in doing right. The word of God is plain. His command is explicit. There ought to be no difficulty in understanding it, nor hesitancy in doing it. We ought to begin immediately and commit ourselves to it for life. But if somebody is in doubt about it (and Dr. Maiden seems to be one of these) then it is perfectly legitimate for him to give it a trial. God invites people to put him to the test. He honored Gideon when Gideon put him to a test two times in succession. God condescends to our weakness. And in this matter of tithing has actually and specifically invited us to put Him to the test. There have been hundreds who have put him to the test, and not one has found God to fail. We know personally many who have done it, and we have never known one to complain of God's failure. And we have known some who tried to trick the Lord in this matter and they have been "cursed with a curse."

Reason and revelation alike teach us the duty of giving proportionately. About giving Paul says, "On the first day of the week let each one of you lay by him in store as he may prosper." But Dr. Maiden says, he doesn't say tithe. No God did not need to repeat that in every message. The minimum standard of giving had been plainly written into the word of God. God's will had been made known in the matter. That is enough for the Christian. There isn't a command in the New Testament to keep one day in seven holy. But no Christian doubts the obligation to do it. It was well established by previous revelation. And the Christian says, "I delight to do thy will, O God." God has indicated His will in giving as clearly as he has in observing the Lord's day.

BR

BOWERY MISSION D. A. (Scotchie) McCall

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Organ music filled the auditorium of the Bowery Mission in which an audience of men and visitors were seated. The world tour party members were seated in the balcony. Charlie St. John called for the song, "Revive Us Again." Other old songs were sung. Scriptures were quoted and testimonies given by men. Then I had the privilege of speaking on the theme, "Be Ye Transformed."

On the invitation four men came, with whom Mr. St. John talked, and made an engagement with each one for a personal interview the following day, as is the custom always.

This mission is a marvelous work, and everyone was enthusiastic about our own Mississippi pianist, Charlie St. John. "St. John of the Bowery," they call him up here.

Next we were shown through the well kept quarters occupied by the men. The Bible is the center of the life of this Mission. It was an evening we shall never forget.

Numbers 6:24-26.

BR

Mr. Fr. E. Burkhalter says that of 1,700 students in Baylor University only 37 are reported as making no profession as Christians.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

FIVE THOUSAND CLUB RECEIPTS

For the five months ending with January 31st, the Five Thousand Club receipts amounted to \$19,693.59, or a monthly average of \$3,988.71.

The membership is now approximately 4,300. We hope to reach the 5,000 mark within thirty days. This can be done with the cooperation of those entrusted with leadership in the churches throughout the State. If 5,000 members will pay \$1.00 each per month, we can meet annual obligations, paying principal and interest on bonds, and have a sufficient sinking fund, by including the percentage from the Cooperative Program, to take care of all obligations to 1947, thus cleaning the slate by paying every cent of the outstanding indebtedness.

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POSSIBLY MISUNDERSTOOD

When the writer's statement appeared in the Baptist Record some weeks ago setting forth his ambition to live to see the last of the bonded indebtedness paid off of the State Convention, some readers doubtless misunderstood and thought he desired to be Secretary until all payments had been made. This was not true. It is not true. It will not be true. What he wants is to live to see all indebtedness cleared off, preferring, however, to follow along with those helping to lift the indebtedness rather than to lead in the procession.

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OLD AND NEW MISSIONARY PASTORS

The State Convention Board is assisting in paying the salaries of 35 missionary pastors who are serving 55 churches. Of this number of pastors, 22 have been assisted in previous years and 13 are new, beginning with this year.

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TOLERATION AND DEGENERATION

Higher institutions of learning tolerate among students those things which were a few years ago frowned upon in the lower institutions of learning and in homes. Because of this toleration, the lower institutions of learning and the homes are finding it much more difficult to maintain high moral standards than they did 25 years ago. For this reason, it is very probable that the moral conditions of our country would be much better were there no higher institutions of learning. The immoral influences from the higher institutions of learning trickle down through graduates of said institutions into the primary and secondary institutions of learning and from these institutions into the homes.

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ATTORNEY'S OPINION CONCERNING BONDS

Dr. R. B. Gunter
Corresponding Secretary
Mississippi Baptist State Convention Board
Jackson, Mississippi.

Dear Dr. Gunter:

In compliance with your recent request, I wish to certify to you that in my opinion the bonds of the Baptist Education Commission of Mississippi as directed to be issued by the Mississippi Baptist State Convention in regular session at Natchez, Mississippi, in November, 1936, when properly issued and executed by the President and Secretary of the Education Commission will constitute the valid and binding obligation of the said Commission and said Mississippi Baptist State Convention.

This opinion has reference to bonds in the number of two hundred (200), in the denomination of \$500.00 each, to be dated as of December 1st, 1936, to mature December 1st, 1947, and to bear interest at the rate of not exceeding five percentum per annum, payable semi-annually, all

as specifically set forth in the resolution of the Convention at Natchez in November, 1936.

Very respectfully yours,

P. H. Eager, Jr.

The bonds referred to above are ready for sale at par with accrued interest from December 1st, 1936 at 5%.

Last year the Education Commission received from the Cooperative Program receipts \$15,400.00. There is good reason for believing that the Commission will receive more than this amount from the Cooperative Program in 1937. At present there are nearly 4,300 members of the Five Thousand Club who have promised to pay \$1.00 per month. If all members keep their promise, the Commission will receive from the Five Thousand Club with the present membership \$50,000.00 this year. In thirty days we hope to increase the membership of the club to 5,000. With this set-up, it appears that the Commission can take care of its obligations which range from \$56,000.00 to \$58,000.00 a year.

Those interested in purchasing these bonds will please write R. B. Gunter, Corresponding Secretary and Treasurer, Jackson, Mississippi. Already some requests have come.

FOR SALE

We have around 1,500 copies of "Working Toward A World Program" which we are selling at ten cents each. These booklets contain very valuable information on Stewardship and the Cooperative Program. It is hard to find a book which will contain as much valuable information for anything like ten cents.

RIDDLE

Could Mississippi Baptists pay their deficits, they could sell their refunding bonds.

Could Mississippi Baptists sell their refunding bonds, they could pay their deficits. What is the answer?

RECEIPTS FOR FIRST QUARTER

Cooperative Program receipts for the first quarter of the State Convention year, quarter ending January 31, 1937	\$ 22,742.70
Designated gifts for the same period...	32,797.17
TOTAL	55,539.87

Cooperative Program receipts for the first quarter of the State Convention year, quarter ending January 31, 1936	21,008.00
Designated gifts for the same period...	32,932.96
TOTAL	53,940.96

Increase of Cooperative receipts over the first quarter last year.....	1,734.70
Decrease of Designated gifts.....	135.79
TOTAL INCREASE	1,598.91

THANK YOU

Because it takes so much space we cannot longer publish names of new subscribers. However, we shall try to give the names of those sending in clubs of subscribers.

Rev. R. L. Breland, Coffeeville; Mr. W. H. Haile, Sunflower; D. E. Butler, Florence; Rev. E. K. Cox, Gloster; H. L. Rhodes, Ackerman; and Rev. W. L. Meadows, Quitman.

BR

Our good Baptist people in Mississippi who wish to do good with their money must do it while they live, for you can't will anything to any religious cause in this state. Give while you live.

Oktibbeha County voted last week to no longer license the sale of beer and light wines, by a vote of two to one. Dr. J. D. Ray proved a great leader in this fight, working hard, wisely and effectively.

The death of Bishop Edwin DuBose Mouzon at Charlotte, N. C., last week was a great loss to the Southern Methodist Church. He was 67 years old. His latest ministry was in the Bishops' Crusade to pay off the debt on their mission boards, quicken the spiritual life of the members and enlist them in missionary and evangelistic work.

THE BAPTIST TRAINING UNION AN ESSENTIAL PART OF THE EDUCATIONAL PROGRAM OF BAPTIST CHURCHES
J. E. Lambdin

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The B. Y. P. U., adopted as an activity of the Southern Baptist Convention in 1896, was organized to "secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all forms of missionary activities through existing denominational organizations."

We see from the above statement of the object of the B. Y. P. U., as first organized, that it was intended to be a Christian educational agency in our churches. Through the years it has been developed as such.

The B. Y. P. U., as we all know, has developed from an original organization for young people into the modern graded Baptist Training Union for all church members. The Sunday school, our teaching agency, is, of course designed for church members and non-church members. The Training Union is an essential part of the Christian educational program for every Baptist church. It adds elements of instruction and training which the Sunday school cannot give with its mixed constituency, and for which, indeed, it does not have sufficient time. The Training Union is educational in aim, educational in method, and educational in all the materials which it offers for the instruction and training of church members.

Educational In Aim

The aim of the Baptist Training Union is "Training In Church Membership." This aim grew out of the statement of the object of the B. Y. P. U., contained in the introduction to this article. The word training as here used is an educational term. It implies that every church member should be an educated church member, well versed in all the fundamentals of Christian education as well as developed in skill to do church work. Church membership should be a rare privilege and should be held only by those who are children of God through the new birth. To be an active, participating church member one must have Christian intelligence and spiritual skill. These can come only through worship, study, and Christian training. The Baptist Training Union offers an opportunity for these. It offers development in the individual Christian life, development in church life, and development in denominational life. This course of training in church membership is also the finest type of training for Christian living outside one's immediate church life.

Educational In Method

The keynote of Baptist Training Union work is the development of the individual. In order to achieve this it seeks definitely to enlist every one of its members in the following:

1. Daily Bible reading and daily prayer.
2. Systematic study of great religious themes in the quarterlies.
3. Participation in the discussions in the weekly meeting.
4. The systematic contribution of one's means into the Lord's treasury for the local work, missions and benevolences.
5. The study of the text-books in the Graded Baptist Training Union Study Course.
6. Active participation in all the activities of the Baptist Training Union through the groups and committees.
7. Regular attendance upon the worship and other services of the church.
8. Participation in all forms of church work.
9. Definite instruction in stewardship and missions.
10. Faithful Christian living in every area of life.

The Baptist Training Union method is truly an educational method in that it seeks to enlist the active participation of every individual member. As a result real growth takes place.

The Curriculum Materials Have Real Educational

Value

The curriculum materials of today in the Baptist Training Union are the result of years of study and experience in training work. These materials consist mainly of program materials for the weekly meetings, study course text-books, and the Bible readers' course. These have all reached a high stage of development. Only a brief sketch showing this development is given here.

1. **Program materials**—Following the instructions of the Southern Baptist Convention through the years, beginning in 1894, the Sunday School Board has published materials for use in the B. Y. P. U. meetings. These materials are now printed in the following quarterly publications: *The B. A. U. Quarterly*, *The Senior B. Y. P. U. Quarterly*, *The Intermediate B. Y. P. U. Quarterly*, *The Intermediate Leader's B. Y. P. U. Quarterly*, *The Junior B. Y. P. U. Quarterly*, *The Junior Leader's B. Y. P. U. Quarterly*, *The Story Hour Leader*.

The B. Y. P. U. and B. A. U. Quarterlies carry series of studies dealing with the devotional life, doctrine, stewardship, missions, Bible study, and special topics dealing with the Christian in the social order, soul-winning, and problems of individual Christian development and Christian living. These materials are planned and edited by the editors of the Baptist Training Union Department of the Baptist Sunday School Board. The best writers available in the South are used in the production of the materials. The topics are worked out a year in advance and are constructed around one great central theme. They are not a series of unrelated subjects, but are vitally related to the needs of the individual members, and of the churches and denomination. These materials are designed to be courses of study for every member of the church and are used as a basis for the discussions in the weekly meeting of the Training Union.

2. **The Bible readers' course**—At first the daily Bible readings were selected so as to have a bearing upon the subjects studied in the weekly meetings. This had its merits, but it did not give a systematic plan for reading and studying the whole Bible. Following this a two-year course by books was presented in the Quarterly, with daily assignments and a printed introduction to each book. In 1905 this course was revised and improved. The plan was to read from the Old Testament two months and from the New Testament one month each quarter. This proved very popular.

In 1919 a new course, reading the Bible by topics in two years, with comments on each day's readings, was introduced.

Following this the course in reading the Bible by books, with a new arrangement and daily comments, was reinstated.

This course was followed in 1924 by a one-year course through the New Testament, prepared by Dr. A. T. Robertson.

This five-year plan presented a splendid course for daily Bible reading and systematic Bible study for Seniors and Adults. It was prepared under the direction of L. P. Leavell and is re-edited with each publication.

Beginning in 1935, suggestions for daily prayer, with a prayer list of missionaries, were added to the comments on the daily readings.

These courses in daily Bible reading are published in the Quarterlies. They present a fine plan for Bible study and also for daily devotion. Deepened spirituality is the outcome from this phase of the work.

3. **The Study Course**—The Study Course is an important item in the training curriculum. The first real emphasis on a need for the study course came in the report of the Sunday School Board to the Southern Baptist Convention meeting in Kansas City in 1905, in the following words: "In our opinion it is manifest that, whether by one means or the other, we have a common and pressing need for emphasizing denominational teaching of denominational doctrine. It is hardly possible to exaggerate that phase of the work. There is need for the Baptist faith, the Baptist spirit, the Baptist life, the

Baptist sentiment, and the Baptist mission. And there is need for it with our young people if we are to make of them Christians and church members of the highest order."

The present completely graded Baptist Training Union Study Course has been developed with that high motive and purpose, and has also been broadened to take in further studies in the Christian life.

The B. A. U. Study Course offers one or more text-books under each of the following ten great subjects: Principles and Methods, The Christian Life, Christian Home-making, The Church Member and His Church, The Church Member and His Denomination, The Church Member and the Social Order, The Church Member and His Bible, Christian Witnessing, The Stewardship of Possessions, The Church Member and Missions.

The Senior B. Y. P. U. Study Course also covers ten subjects and offers one or more books under each subject as follows: Principles and Methods, The Christian Life, Church Membership, Church Activities, Soul-winning, The Bible, Doctrine, Stewardship, Missions, Denominational Life.

The Intermediate B. Y. P. U. Study Course covers the following subjects: Methods, The Church, The Christian Life, The Denomination, The Bible, Stewardship, Soul-winning.

The Junior B. Y. P. U. Study Course covers the following subjects: Methods, The Christian Life, The Church, The Bible, Missions.

The mastery of these courses produces a high order of Christian intelligence, which is certainly an essential for Baptist church members. Thus we see that the Baptist Training Union occupies a strategic and vital place in the life of a Baptist church and therefore in the life of Southern Baptists. It supplements our great teaching agency, the Sunday school, and the two together constitute a well rounded, complete program of Christian education for every Baptist church.

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SOME CHALLENGING REASONS

By L. R. Scarborough

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Baptists are in the midst of one of their most significant movements, the debt-paying movement. A debtless denomination is ahead for us if we will do our duty. It is utterly impossible to overestimate the importance of every man of us, and every woman too, doing our full duty in these days. I am convinced by a line of impregnable logic as to the value and importance of our succeeding in achieving the deliverance from debt to the causes involved in this saving campaign. Here are some of the reasons:

1. I am for it because it is my dear denomination's movement. From the appointment of the first committee through the approval of the Executive Committee and four Southern Baptist Conventions and most of the state conventions and by our leadership everywhere this movement has the mark of denominational approval, and I am going the way my Baptist people are going, and they have said that our debts must be paid and have inaugurated the plan by which it can be done; and it is my loyalty and the loyalty of every other Baptist to go in the direction our Conventions are pointing.

2. There was never a day before, nor has there been a day since, that we could have built like we built along all lines during the days when we borrowed money. The Southwestern Seminary would have been in shacks. The Southern Seminary would have been in the heart of the terrible Kentucky flood. We would have had no "beeches" if it has not been for this debt; and that can be said of our multitudes of causes of education, evangelism and benevolence clear around the world. The debts, as bad as they are, saved us in a day of constructiveness, and we ought to be grateful that God gave us the faith to borrow money. Now, let's not do that any more, but we should be glad we have the things that debt bought us.

3. All the institutions paid for by borrowed money are now bringing large dividends, and we are getting values out of debt investments that

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Thursday, February 18, 1937

THE BAPTIST RECORD

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are unspeakable and glorious. I saw this in South America. I see it in Home Missions. I see it in the tremendous spiritual dividends coming out of the Southern Seminary, the Baptist Bible Institute, the Southwestern Seminary, the great Hospital at New Orleans, and in all other directions. We are getting our money's worth every day because of the wonderful glory being given to Christ in these great causes. So, we did not put money into a hole; we put it into spiritual gold mines, and discovered oil in a thousand spiritual areas; and thank God we are getting returns.

4. The payment of these debts will release energies and fire hearts and send a thrill of spiritual enthusiasm through the nerves of every cooperating Baptist. We will cross heretofore uncrossed frontiers and find other horizons of spiritual investment and conquering conquest for Christ. Everywhere we hear it, in this and other lands, "We could do this or this or that but for our debts." Our debts bind us. We could send out more missionaries. We could enter new foreign fields, we could reinforce our schools, strengthen our churches, but, but for debts. The destinies of men hang on the discharge of these debts, and we ought to do it and do it now.

5. The leadership that brings about a debtless denomination will be in the class of heroes in the days to come, with an enviable immortality. I would turn, if I could, the logic of heaven, the enduing, consecrated call of a thousand worthy causes, the currents of joy thrilling our denomination when we are debtless, and the appeal of a cross on which the Savior died, on the hearts of our pastors and all our leaders in all the areas of our denomination, and urge them now, at this strategic and heavenly appointed time, to do the best things for the best Savior—the only Savior, and the causes of the Baptist name and honor which ought to be dearer to us than life.

Oh, let's do it now! And let us do it in a way worthy of our Savior. May it be so.

—BR—

A LIBERAL PARAPHRASE OF THE CONVERSATION BETWEEN JESUS AND NICODEMUS

Jno. 3:1-16

J. W. Lee, D.D.

—O—

A ruler of the Jews named Nicodemus came to Jesus by night and said to him: Rabbi; we Jewish teachers and rulers do not understand you.

We have studied you from every angle.

Your teachings and miracles are such that we are convinced that you are in closer touch with God than we are. I want to know and understand you better. Therefore I have come in all earnestness for a conference in the quietude of night.

Jesus said: Nicodemus; you know as much about me from my miracles and teaching as it is possible for you to know as you are now. In order for you to know more about me than you now know you will have to be born again.

I live and function in a kingdom above you just as truly as you live and function in a kingdom above the vegetable kingdom. I verily say unto you except a man be born again he can not even see or comprehend the things in the kingdom of God.

The Jewish Rabbi said: This sounds strange and altogether unnatural to me. Can a man when he is grown enter the second time into his mother's womb and be born? Oh! said Jesus: You do not understand me. That birth from your mother's womb was only a birth of water. It brought you into this world where you are living and functioning. It did not and could not give you entrance into the kingdom of God where I live, move and have my being. That which is born of water is flesh and flesh only. I am talking about a birth that comes after the birth of the flesh. Verily I say unto you: Except a man be born of water and the Spirit he can not enter the kingdom of God. A man must have the natural or birth of water, of course, but not two natural births. You have had your natural birth.

You do not have to have another such birth,

but you must have a birth by the Spirit if you ever enter God's kingdom with me. I came from above and I declare to you; you must be born again. I know your thoughts. You are marveling at what I have said.

I know it is a mystery which the natural mind can not comprehend.

You do not deny the mysteries in the natural world; and why do you marvel at the mysteries in the spiritual world?

For instance, you hear and feel the wind. You do not know where it comes from nor where it is going. The birth of the spirit is just as mysterious but no less a fact. Nicodemus answered in all seriousness: Great teacher I am interested. I am more convinced now than ever that you came from God. Tell me, how can these things be? You say I must be born again. You also say I do not have to have another birth of water but a birth of the spirit which I did not get in my birth of the flesh. Please tell me if I can do anything to receive the birth of the Spirit which you emphatically say is essential to my entrance into your Father's kingdom with you.

Jesus answered and said: Nicodemus you are a teacher; in fact you are a master in Israel, and therefore you ought to know these things. Don't you know that when the bitten Israelite looked to the serpent of brass on a pole something happened to him that no doctor or scientist could explain. Don't you know that the sick man was miraculously healed the moment he beheld the serpent on the pole? That was a type or figure of how I am to be lifted up on the death cross for the sins of the world; for just as Moses lifted up the serpent in the wilderness so I must be lifted up on the cross, that just as the bitten Israelite received life when he beheld the serpent on the pole so the penitent believer will receive life when he beholds me on the cross dying for his sins.

The miracle of healing that the bitten Israelite experienced when he looked at the serpent on the pole, was just a type of the miracle of the new birth which the penitent transgressor experiences when he sees in my death his forgiveness of sins. I told you earthly things when I told you that your water birth produced flesh only. I told you a heavenly thing when I emphasized the necessity of a Spirit birth.

You do not seem to believe what I said about the limitations of the natural birth. How can you then believe what I have told you about the spiritual results of a birth from above?

Spiritual things are spiritually discerned. When you have been spiritually born you will not marvel at me for saying: Ye must be born again.

—BR—

STARTS AROUND THE WORLD

D. A. McCall, Pastor at Philadelphia

—O—

"How did you get that trip?" Because of the goodness of God, a long suffering family, a fine-hearted church and cooperation of other friends.

A tourist service answers your questions, cares for details. Dr. Gordon says the Holy Spirit is the "one by your side" in life's journey.

Bristol: Dr. Hamilton's story of a criminal wanted in this city of two states. The sheriff got him to shake hands over the line and then arrested him. "He that would be a friend of the world maketh himself an enemy of God."

Asked the deep voice porter if he ever sang bass in the choir. Yas, sir, something like that. Preaching, teaching, as well as singing, are too often just "something like that."

Knew I was still in the South when up in Virginia I heard a young lady speak of a paper cup as "going to squish." Thy speech betrayeth thee.

Insured my baggage and feel secure. I know Him whom I have believed. All is in His hands.

Saw turkeys in Tennessee hills roosting high in the trees. They know the danger of living too close to the world. Do you? Do I?

I took notes far ahead on needs for this trip. I am trying to do the same about another trip. Phil. 4.

Some railroads still have progress to make in comforts for travel. Some churchs have plenty

of progress ahead; little behind.

I leave my church in a state of midwinter revival, and my family in the best of health; Ps. 103:1-2 and Ps. 121.

Through a suburb of Monmouth I thought of a general who turned his back to the enemy. He was and remained a failure. Any other would be doing that.

Bells clatter at the crossings. Young people ought to have good ears for warnings.

Met veteran going to Washington for operation. The war toll is still with us.

Pennsylvania trains run every hour and a half between Washington and New York. Our churches ought to be open more of the time. Those trains really run. They shall run and not be weary.

The young brakeman is a smiling, friendly chap from Baltimore. A good example for our people in the churches.

Baldwyn Locomotive works come in sight. The power that plant has put into motion. How about our churches. Numbers 6:24-26.

—BR—

HOW WE WON IN OKTIBBEHA

N. S. Jackson, Supt., Anti-Saloon League

—O—

The movement to vote beer and wine out started definitely in the meeting of the Oktibbeha Baptist Association. A committee was appointed, and, cooperating with interested individuals from other denominations, petitions were circulated and sufficient number of signatures obtained to order an election. A meeting was held in Starkville to organize for the campaign. Mr. J. O. Thomas, prominent Methodist layman of Starkville, was made chairman. Dr. J. D. Ray, beloved pastor of the Baptist Church, Starkville, was made campaign leader. The Anti-Saloon League forces were in the campaign from the beginning. Each school was visited, and Dr. Ray offered a prize of one dollar in each school, to be given to the boy or girl who wrote the best essay of fifty words or less on "Why Beer Should Be Voted Out of Oktibbeha County." Meetings were held in all churches, and Dr. Ray as moderator of the association wrote to all Baptist families urging that they work to get a heavy vote out. The district lay leader in the Methodist church sent out personal letters to key Methodists throughout the county.

Oktibbeha is the leading dairy county of the state and a circular was prepared and given wide distribution showing that beer is milk's greatest competitor. The result of the campaign was an 821 to 421 victory. Had there not been a heavy rain on Monday night before the election, making many dirt roads almost impassable, the dry vote would have been greater—in all probability three to one.

Your League superintendent is constrained to say that in almost any county in Mississippi, if the pastors will throw themselves into a campaign to vote beer out, with the help and assistance of the Anti-Saloon League, beer and wine can be voted out. This is the first step. The next is to organize and hold bootlegging to a minimum. It can be done. Notwithstanding vociferous claims to the contrary voting beer out does lessen bootlegging. Your League is ready!

—BR—

The statement of the State Tax Commissioner, Mr. Stone, that in 1895 Mississippians paid a per capita tax of \$1.50 while they now pay \$14.00, and that legislative appropriations have risen from slightly above \$1,000,000 to \$29,000,000 is enough to cause serious thinking on the part of our people. How long can we keep this up? It is true that if we have improvements we must pay for them, but how can we be sure of paying at this increasing ratio without going bankrupt? Surely the per capita income of our people has not increased in the same proportion. Not all the money paid in taxes goes into public improvements. If that were true we could stand it possibly without complaint. But a large part of it goes into the increased cost of administration. It is well for our people to seriously inquire whether in this we are getting the worth of our money. Here is the wisdom of the statesmen.

FLOOD BULLETIN FROM W.M.U. TRAINING SCHOOL

Carrie U. Littlejohn, Principal

For the first time in its history the W. M. U. Training School has been affected by a major flood of the Ohio River. In fact, this was a record breaking flood for Louisville and vicinity, the river going, in round numbers, ten feet higher than at its previous record flood in 1884.

On Saturday, January 23, with our furnace room and kitchen in the basement flooded from water backing up through the drain pipes we realized we would not be able to carry on for a few days. With the helpful assistance of the members of our Local Board and the fine co-operation of our faculty and Seminary, both management and students, and the Baptists of Louisville, we placed the girls out in homes and Seminary apartments for the week-end (as we thought then!) or until the emergency cleared up.

We had eight people in the School Infirmary, none of whom were, in the least, seriously ill. We felt that it was safer for the patients and certainly more considerate of the homes of our friends to keep them in the School. Six resident members of the faculty and staff with two students looking after Good Will Center completed the group remaining at the School.

We thought the city engineer knew what he was talking about when he said that the river must reach a crest of 57.7 feet before it would run in the street at Preston and Broadway, on which streets the School is located. Saturday it measured around 50 feet. Perhaps the engineer was right about the river but just failed to take into consideration Bear Grass Creek, which cuts our city in two and crosses Broadway about six blocks away from our corner.

But back to our story! We had an open fireplace in our dining room, plenty of fire wood and coal, three small electric heaters, a small gas stove in Infirmary, another small one on first floor. We felt confident that the group left there could get along.

By nine o'clock Saturday night friends had called for all girls and we had wished them a happy visit with their new or old friends, as the case might be! The "Stayers-on" dropped down in the sun parlor by the cheerful glow of the electric heater, a bit weary, indeed, but glad for the opportunity at last to talk over the unusual happenings of the day. After, perhaps, a half hour of such relaxation some restless member of the group wandered out into the cold, cheerless hall over to an east window and returned excitedly with the amazing news that water was in Preston Street almost up to the car axles! Such an announcement was electrifying! It couldn't be true! Why the engineer had said—! But the water was there and—so were we! What next? The four of us living on first floor with the help of some of the others not otherwise employed began moving our personal belongings to second floor. Perhaps it was selfish to think of our own things first but "clothes do make the woman" as some of our members found out the following week when we left our one extra dress in the home where we first refugee! By midnight we went to bed, if not to sleep. In our tense state of mind we heard the roaring of Niagara and the cries of the drowning all night long! Would the night ever end! But our faithful janitor was on duty on first floor and had promised to call us, if there appeared to be the slightest immediate danger.

Morning did come finally—it always does—but with it the realization that we were now marooned except through the rear alley. Our cook, Will, came in boots to get our breakfast, but who wanted breakfast! A hurried call to Mrs. Short, the Chairman of the Buildings Committee! She ought to know what to do, or, in case she didn't, her capable husband would! She did! "Call an ambulance at once and send the sick girls to the hospital, if they would take them! The rest of us get to the Highlands as soon as possible. But no ambulance could be secured, not even a taxi! What next?" "Call City Hall for rescue cars for sick girls!" Very quickly one

came. In the meantime our Dr. Neblett was located at the Baptist Hospital. "Could he get sick girls in hospital?" "Were they very sick?" "No." "Then it was impossible, for hospital was running over, but send the sickest ones to his home and his wife would look after them." "Thank you, Doctor, they will be right out!"

Back to the driver of the rescue car who was waiting impatiently to get going! "Take these girls to Dr. Neblett's, 2406 Glenmary and these to—." "But I can't get to the Highlands!" "Oh, but they told me from City Hall they thought you could!" "Too late now." "But what can we do? We have no other place to send them!" "Sorry, lady, but I've got to go."

Back to the telephone. Puritan Apartments, Mayflower Apartments, both near Central Park several blocks south of us and surely safe from the flood waters. "Sorry, but we are crowded to the doors." A friend in the same section—"I can place three." "But there are eight sick ones and ten others! What can we do?" "I'm sorry, but I don't know any other place. I've been sick in bed for a week." "I'll call you back later."

Then one of our group appeared at the door. "Here's a man at the door in a boat who says he has come for the sick girls!" And we all landed at the front door in one bound! There stood a man of evident culture and refinement, in hip boots, rain hat and coat. He might have been a doctor, banker, merchant. I wish I knew his name! I'd like to tell him how like a god he looked at that moment! I believe he would enjoy the compliment now! "Who sent you here?" "Reverend Lindsay." (Yes, I'll remember when times are normal again to go across to the little Luthern church on the opposite corner of Preston and Broadway and tell dear Doctor Lindsay, the pastor, how much we shall love him through time and eternity! The boat could carry only six. "Will you come for the rest of us when we are ready to go?" "Call the City Hall and ask for the Barrett and Broadway Boat Division."

By this time the six sickest were packed in the boat and—it was moving away from the Broadway entrance to the Training School! (Am I crazy—or dreaming? This couldn't happen here! But one must not think! It was hazardous! Just act in mechanical fashion! What was the next thing?) But they looked so funny I wanted to laugh! One wrapped in an afghan, colorful as Joseph's proverbial coat, looking for all the world like a sweet little old grandmother. Another wearing a foolish little hat with a veil drooping coquettishly over her eyes! But a second look, and I wanted to cry! They looked so pitiful and helpless and frightened! A lump stuck in my throat! (My! My! this would never do! Everything was wrong! To laugh would be wicked, to cry would be silly! Besides, there was work to be done! Things to be moved, bags to be packed, a thousand things more or less to be looked after!)

Already earlier in the morning two fellow South Carolinians, John Hughston and M. O. Owens, Seminary students, who were helping with refugees at Broadway Baptist Church close by had been called. They with the janitor were moving everything movable off the first floor—heavy tables, sofas, rugs, the grandfather clock, antiques, valuable pieces of all sorts and sizes. How they did it in so short a time, no one will ever understand, except that superhuman strength comes with strain.

By eleven o'clock we saw our way clear to leave soon. After repeated efforts we got the City Hall and ordered boats for the rest of our party. They promised to send them as early as possible. We literally grabbed a few personal things to put in our bags. What funny selections some of us made! By twelve we were ready with bags in the lobby, coats and galoshes to be put on at a momen't notice, rain capes, umbrellas, purses at hand! Then some of us who had been too busy earlier in the morning to attend to it began to try to get Western Union to get messages off to our loved ones. But Western Union was busy, busy, always busy! (How could they stay busy all the time? How did other people get them? Try again, perhaps, better luck next time!) Then about one o'clock our phone went

out of commission. What now? We were cut off! And the boats were so slow in coming!

Boats were now passing the building often. The two boys began calling to them. "Sorry, but we are on an emergency call." "Sorry, but we are going to City Hospital," etc., etc. Finally one stopped, came in, and looked us over, and in a hard-boiled fashion (we thought) said, "You people are all right. You can go on up. There are others in real danger!" And with that he walked out on us!

"At long last" a boat responded to our call. "Yes, he would take us out," and his motor boat chugged-chugged over to our front steps. While the boat was being loaded a canoe passed and stopped at the boatman's call. (I've always been afraid of a canoe, and gladly but, alas, cowardly claimed the captain's privilege of being the last to get out! But the girls were just as afraid and the argument began!) Fortunately a third boat came along and our problem was solved. The two boys were put in the canoe and the last of us four women—Miss Mitchell, the two nurse students and I—got in the row boat.

There was some argument about our bags. The men kindly but firmly said they didn't think they could take them. "Oh, but we have to have them!" "Get in, we'll see what we can do." Faithful William, our janitor, stood by holding our bags, placing rag rugs on the wet seats for us, tucking us in, then carefully placing our bags in while we held our breath! "Okay, we can take them." A last hurried word to William and his reply, "Don't worry about me. I'll look after the building as long as I can, and I'll take care of myself." And we were off—gone, but not with the wind! A tired man, pale, haggard, rowing steadily but wearily as if he had been at it for hours, another man in the rear guiding his efforts and helping him to avoid the many hazards in a city thoroughfare—a street car safety zone, Tony's fruit stand floating around, telephone poles, a partially submerged car. And we facing the Training School as we moved along slowly up Broadway. "They call it Beautiful, that house, with all its spires that look to God." Again the hot stinging tears and the choking lump in the throat! (Good heavens, this will never do! I mustn't cry! These men would think it silly, and besides it is silly! Let's see—what can I think about that will divert my mind? Oh, yes, I'll just be nonchalant and make inconsequential remarks!) "Look at that billboard over there, Miss Mitchell, doesn't it look too funny! (You know the one that says, "I'm the boy who watches the Fords go by.") But even the inconsequential remarks seemed out of place and we lapsed into silence when we met a boat and the man called out tensely to our men, "Get somebody to go over there (pointing south) as soon as possible to rescue some little negroes on a roof. They'll drown like rats, if they aren't taken out soon!" (Dear God were we wrong in using these boats to escape from discomfort, jittery nerves and fear while helpless, friendless children cling to a roof of a poor little cottage? The man had been right? We were in no immediate danger and others were even now battling to hold on to life. Please, dear God, forgive us, and send somebody to save those little children! We really didn't understand!)

As we proceeded up Broadway the water became deeper. At places we could have reached out and touched the trolley wires. When we reached the L. and N. underpass the water was too high to allow us to pass under! At the direction of another boatman our men turned to the right, guiding our boat through the passageway designed for pedestrians. We barely cleared it! The endless ride was over at last and we were at the landing! There men stood, executives and laborers, gentlemen and ruffians (so-called, but all god-like that day, saving life), side by side, waist deep in hip boots in the icy waters, pulling boats in and helping refugees out, putting them in cars to be taken to the little Luthern Church close by to be inoculated against typhoid, and then to be transferred to the homes of friends or other churches or school buildings where warm food, dry clothers, blankets were provided.

(Continued next week)

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The Baptist Record

Mississippi Baptist Convention

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Baptist Building
Jackson, Mississippi

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

"THE PROMISED LAND"

Abraham was called out of God to lead a new start in the world, to lead a new nation, the Hebrews. From this nation came the Jews of the New Testament. When God called Abraham (Abram), he promised him a land that should belong to him and his seed forever: "Unto thy seed will I give this land," Gen. 12:7. In other scriptures the land is defined and the promise is more elaborate.

So indeed was the land given to Abraham and his seed "The Promised Land." The Lord, who owns the heaven and the earth, gave the title deed forever. So there is no one who can claim it as against the title of the Jews. The Arabs occupied for some centuries and claimed it as their own, but they had no shadow of a title to it. Now the English lay claim to it, but still it is not theirs; Palestine belongs to the Jews, and forever. God gave them title and it was to be theirs as long as time continued, it is theirs now.

There are more than one prophecy in the Old Testament stating that the Jews would return to Palestine and possess their country again. Some of these will be mentioned in another article. But it looks as if the day is here when the prophecies as to their return and repossessing this land. They are going back by the thousands every year, and the big exodus is just ready to begin. Palestine belongs to the Jews by right of Divine title, and God will see to it that they hold it again as their very own. According to all signs that date is not far ahead. So mote it be. Doubtless the Zionist movement is of God and is the fulfillment of prophecy.

—o—

The Tillatoba Baptist Church, Yalobusha County, has its new building practically completed. Last Sunday services were conducted in it for the first time. The church proposes to have an all-day "Opening Service" the third Sunday in March. There will be preaching

morning, afternoon and evening. The afternoon service will be for the ordination of three deacons. Pray for this good church that has stood as a witness for the Lord since 1885. Come and be with us on the date set for the opening. All former pastors and members are invited specially to be present, and we may call it a "home-coming day."

Recently while reading the old church records of Center Hill Baptist church, Neshoba County, I found the following notation in the minutes of the church's proceedings of June, 1864: Received Bro. G. Y. Morrell's certificate of baptism from the Army of Virginia. Bro. Morrell was killed after his baptism, but we believed the facts in the certificate so we recorded it. The certificate read: "I have this day baptized G. Y. Morrell of Co. D. Miss. Reg., upon a profession of faith in Christ and command him to the fellowship of any Baptist church to which he may be presented." Signed by Irvin Jones, Army Evangelist, regular Baptist minister, camps near Orange C. Hs., April 27, 1864. One of the sad happenings of the war.

Rev. J. B. Gordon of Blue Mountain is now at Coffeeville. He preached at New Hope in Yalobusha last Sunday. He is recommended as a good preacher and pastor. Any church nearby needing a pastor might confer with him here. Nov. 10, 1938, Mt. Sinai Baptist Church, Neshoba County, will be 100 years old. It is the purpose of this old church, perhaps the second organized in Neshoba County, to celebrate the 100th birthday with appropriate ceremony. Rev. Gordon Sansing is pastor of this old church. The first pastor of this church was Rev. Shadrach Jones perhaps the first Baptist preacher to live in the new county of Neshoba. Quite a number of preachers have been ordained from the membership of this church. It is reported that brother Sherman of Calhoun City has been called to the pastorate of Dividing Ridge Baptist Church, Yalobusha County, to succeed Rev. John E. Gore who recently resigned the church.

The North-Central Baptist Pastors' Bible Study Conference will meet with First Baptist Church, Grenada, Monday, February 22, at 10:00 A. M. Acts 16 to 21 will be studied. Visitors will be welcome.

DIED—Brother Rufus Chapman died at his home at Earl, Ark., last Sunday, Feb. 6. He was reared in this community so his body was brought back to Coffeeville for burial. He is survived by his wife, Mrs. Jimmie Hyde Chapman, and four daughters. His pastor, Rev. E. B. Abington, accompanied the family on its sad mission. May the Lord comfort the sorrowing.

—BR—

For two hours he had been the pest of the party. His imitations were terrible, ranging anywhere from George Arliss to a humming bird. In a far corner had been sitting the man with the screwed-up face.

"What would you like to see me imitate now?" asked the bore.

The man moved. He spoke. "How about a ground hog that's seen its shadow?"—Ex.

THE LATE J. G. CHASTAIN, JR., THE CHRISTIAN

By His Father

—o—

A word may be said about the religious character and life of him whose name heads this article. As a child, he was affectionate and tractable, and was a great "mamma's" boy. He was blessed with a cultured, pious, Christian mother, who had much to do with molding his character and giving shape to his life.

While his heart was young and tender, she read to him the Bible, and carefully explained to him that we are all sinners and must trust in Christ as our only Savior. Also, she read to him the best story books for children and made the necessary explanations as she advanced. In this way she early cultivated in him a taste for reading and for reading the best literature.

From early childhood, little "Garvin," as he was then called, grew up in the Sunday school under the tuition of good teachers. In Mexico, where he was born and reared, children are not sent home after Sunday school, but always remain for preaching. The result was that Garvin, enjoying this double advantage, was converted at the early age of five or six. At the age of seven, he told his parents that he had seen himself to be a sinner, but had been made happy by accepting Christ as his Savior, and that he wished to follow Him in baptism. They, perhaps being over cautious, advised him to wait, which he reluctantly did. At eight he returned with the same request, but they recommended farther delay, the disappointed boy turning away with tears in his eyes. At nine he came again, and was received and baptized. He continued to live an exemplary Christian life, thus giving evidence that his early conversion was genuine.

After his graduation from Mississippi College in 1913, he embarked in public school teaching, and was at once chosen as Sunday school teacher. His Bible class in Leland had an enrollment of 72 students. While growing up, he had become an expert violinist. As such, he was often invited to play at public entertainments. Also, he used to accompany his elder sister with the violin, when she played the piano at the church services. Later, he and his wife likewise played for the worship of God in His house.

While yet a young man, he was ordained a deacon, and though he did not "pose" as a lay preacher, he sometimes occupied the pulpit in the absence of his pastor. After going to Jackson he continued this practice, preaching in the leading churches of the city. When called upon to do so, he seemed ever ready to serve, to the best of his ability, his church, town, or state. But the greatest thing that can be said of him or of any other person is: "He was a pious, Christian man, full of faith and good works."

ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol. Sample free Resinol. Z. Balto. Md.

Resinol

Aviation Instructor — That concludes the lecture on parachute work for today, gentlemen.

Student Jumper—Just one more question, Mr. Clapp. What if after you jump, the parachute doesn't open?

Instructor—If it doesn't open? Well—er—a, that's what is known as "jumping to a conclusion."

—BR—

"You looked absent-minded when I spoke to you this morning."

"I was probably wrapped up in thought."

"It's a wonder you didn't take cold."—Rail.

—BR—

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Quickest Way to Ease a COLD



1

Take 2 Bayer Aspirin tablets with a full glass of water.



2

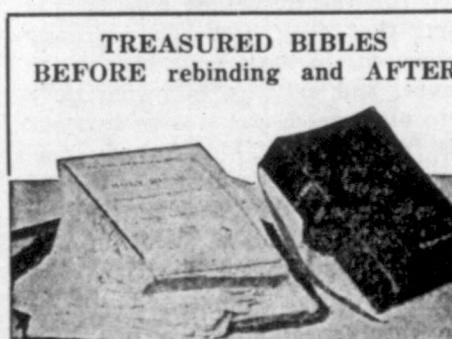
If throat is sore also, gargle with 3 Bayer tablets in $\frac{1}{2}$ glass of water.

The modern way to ease a cold is this: Two Bayer Aspirin tablets the moment you feel a cold coming on. Repeat, if necessary, in two hours. If you also have a sore throat as a result of the cold, dissolve 3 Bayer tablets in $\frac{1}{2}$ glass of water and gargle with this twice. The Bayer Aspirin you take internally will act to combat fever, aches, pains which usually accompany a cold. The gargle will provide almost instant relief from soreness and rawness of your throat. Your doctor, we feel sure, will approve this modern way. Ask your druggist for genuine Bayer Aspirin by its full name—not by the name "aspirin" alone.



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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

THE RESURRECTION AND THE LIFE

John 11:157

In this chapter we are told of the decision of the leaders of the Jewish people to put Jesus to death. John's story in the preceding chapters contains a recital of how Jesus has revealed Himself to the Jews in every aspect that might win faith, and how each fresh revelation only served to embitter them against Him, and to harden their unbelief into hopeless hostility. Jesus has revealed Himself as the light of the world, but the darkness does not comprehend Him; as the Shepherd of the sheep, but they will not hear His voice; as the Life of men, but they will not come unto Him that they might have life; as the impersonated love of God to come and dwell among men, sharing their sorrows and their joys, and men hate Him the more, the more love He shows; as the truth which could make men free; but they chose to serve the father of lies, and to do his work. Now He reveals Himself as the Resurrection and the Life, possessed of the key to what is inaccessible to others, of the power most essential to men, and they resolve upon His death. And this resolution is reached in consequence of action performed by Jesus in the very midst of His enemies as well as of His friends.

He is away from Judea when He receives the report of the illness of Lazarus. He resolves at once to go, not to Bethany, but "Into Judea again." Is it wise for Him to go back where the Jews were so recently trying to stone Him? "Are there not twelve hours in the day?" In other words: Has not every man his allotted time to work, his day of light, in which he can walk and work, and which no danger nor calamity can shorten? Can men make the sun set an hour earlier? So neither can they shorten by one hour the day of life, of light, and toil your God has appointed you. The real danger begins when a man tries to prolong his day, to turn night into day; the danger begins when a man through fear turns aside from duty; he then loses the only true guide and light of his life. This guide and light of a man's life is his knowledge of the will of God and the duty that will assigns him: that duty God has already measured, to each man his twelve hours; and only by following duty into all hazards can a man live out his full term. Let him for any reason turn aside from the path of duty, and his day is done, and he thenceforth stumbles about in the outer cold and darkness.

This miracle exhibited Jesus as the resurrection and the life, and it also divided the whole body of the Jews into believers and unbelievers.

When Jesus saw the manifestations of grief upon the part of the sisters and the people trying to

console them, He first groaned in spirit and was troubled, and then He wept. To see a woman like Mary cast herself at His feet, break into a passion of grief, and to hear her cry with intense regret, and a possible tinge of reproach, "Lord, if thou hadst been here, my brother had not died," was enough to bring tears to the eyes of harder men than our Lord. But I think it was more than sympathy with Mary's grief which wrung His heart. He was sad because of the unbelief in the goodness and power of God which the wailing of the crowd betokened. They looked upon death as utter extinction, and as separating from God and from life, instead of giving closer access to God and more abundant life. Jesus groaned because He could not bear this evidence that even the best of God's children do not believe in God as greater than death, and as death as subject to God. It was impossible for Jesus to think of death as extinction or separation from God. Jesus thought of God as the existence, the life, in whom all live. For one who consciously lived in God to be separated from God was impossible. For one who was bound to God by the bonds of His own love to drop out of that love into nothingness was inconceivable. His constant and absolute sense of God gave Him an unquestioning sense of immortality. He could not doubt that life in God is lord of death; because it was impossible for Him to doubt the existence of God—the everliving, everloving God.

See how our Lord regarded death! "Our friend Lazarus is fallen asleep." (John 11:11). Note these points at which the figure touches the real: (1) A sleeper is just as much alive while asleep as while awake. We do not wail and weep when our loved ones are asleep. This afternoon, I knocked on the door of a home, and when the cultured little aunt who is looking after the sick boy while his mother is in Jackson looking after the father, came to the door, and I said, "How is little Sam?" she answered, "He is doing nicely. He is still sound asleep. He did not sleep last night, but he is making up for it now." (2) Sleep is a state out of which the sleeper passes into another state. A sleeper does not sleep forever. (3) A sleeper is taking rest

STOP THAT HEADACHE

This way relieves you Fast

Don't let anybody tell you to "GRIN AND BEAR" a headache. It wears you down. Spoils appetite. Makes you irritable, inefficient on the job.

All that's UNNECESSARY because there's an EASY way to get speedy, more complete relief. Simply take Bromo-Seltzer.

This gentle remedy has been giving millions DEPENDABLE help for years! It not only STOPS the PAIN of the headache. It helps in other ways. SETTLES the stomach, SOOTHES nerves. Reduces the excess acid in the blood that accompanies some types of headache. Helps nature restore your normal alkaline reserve.

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Bromo-Seltzer

while asleep. No pain aches him, no trouble crushes.

Read the story over to notice how the Lord corrects the mistaken notions of the sorrowing sisters.

I. Sickness and Death Are Not Indications of the Lord's Displeasure and Disapproval.

When anybody gets sick or gets hurt, it may be, and likely is, because someone has been careless of his safety or has broken one of God's laws of health.

More often than not, we get sick because we have played the glutton, or otherwise played the fool.

II. In the Darkest Night His Sympathy Is Brightest.

Just because we realize our need of Him then as we do not ordinarily, we realize His presence and His loving favor. He just loves us and sympathizes with us all the while, but we feel we do not need Him when we think we are doing well without Him. Of course, while we are in health and peace and security, we are enjoying the largest measure of His blessings, but we do not often think so. "I have much to thank the Lord for. I was sick, and I got well." "But I have more to thank Him for than you have. I did not get sick. He kept me well." "I have much to thank the Lord for. I was a drunkard and He saved me." "I have more to thank Him for than you have. He kept me from being a drunkard. He guarded me from the formation of the habit of drinking the stuff that makes men drunk. I thank the Lord that I do not need any of it to befuddle me into thinking that I can do better work because of it, or have a better time as a result of drinking it."

So the man that has never been sick should be, if possible, more grateful to God than the man who has. His sympathies have reached us, and His power has helped us.

III. In the Darkest Hours, God Shows Us the Brightest of His Glory.

A man has to come into the dark before he sees the stars. So many a time a man must get into the

WOMAN'S AILMENTS



Mrs. A. Watford of Coffee Springs, Ala., said: "Several years ago I became nervous, I couldn't sleep well, and suffered from pains in my back, due to minor functional disturbances. I took Dr. Pierce's Favorite Prescription as a tonic. I soon noticed a big difference, I could eat more and I gradually became myself again." Buy now of your neighborhood druggist.

New size, tablets 50c, liquid \$1.00 & \$1.35.

EYES STING? BURN?

Get John R. Dickey's Old Reliable Eye Wash from your druggist today. It brings soothing comfort and relief to itching, tired and irritated eyes. 25c and 50c sizes. Genuine always in red carton. Dickey Drug Co., Bristol, Va.

darkness of some great sorrow before he can see how bright is the face and how sweet is the smile of God. Martha might not have been prepared for the brightness of the glory of Jesus had death not overtaken her brother. But in her dark and barren vale of sorrow, Jesus came to say, "I am the resurrection and the life."

Resurrection and life are not blessings laid up for us in a remote future: they are present. Martha thought her brother would rise again in the resurrection at the last day; but that was not consolation enough to make her strong just then as she talked to Jesus. Many a person believes that loved ones gone before will greet them on the other shore, and go right on weeping and sore distressed. But the comfort of a hope of the future is not the comfort Jesus gave Martha. He called her attention to His own living person, whom she knew and loved and trusted. He assured her that in Him were resurrection and life, and all, therefore, who belonged to Him were uninjured by death, and had in Him a present and continuous life.

IV. When Come the Dark Bewildering Hours, We Find the Solution of Life's Mysteries.

It was so with Martha and Mary. It may be so with any one of us, and will be, if we walk in the light with which He dispels the gloom.

V. Jesus Commands Us to the Tasks Which Bring Us the Solution of Life's Mysteries.

"Take ye away the stone." He does not do for us what we can do. He has us do it for ourselves, and do it under His direction.

BR

First Student: "I wonder how old Miss Jones is."

Second Student: "Quite old, I imagine; they say she used to teach Caesar." —Ex.

Don't Irritate Gas Bloating

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adlerika the quick, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poisons out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe—is not habit forming. At all Leading Druggists.

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Thursday, February 18, 1937

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Christ Must Go Forward

Two years ago last June, in the city of Columbus, where a Young People's Revival was in progress in Dr. J. D. Franks' church, the group that was conducting the meeting was walking down the street one afternoon. The conversation turned to the idea of having some definite motto, or theme for the work, which was State-wide in its scope. "There ought to be some challenging thought constantly before the young people," said one of the group, "something that they will not be able to forget." After thought and discussion, of course in the spirit of prayer, for that has been the only source of power in the work, the words "Christ Must Go Forward" were revealed. Could anything more challenging be put before the young Christians, and older ones too for that matter, of the state? Those words were painted on a banner, and that banner has been hung in churches the length and breadth of the state . . . Philadelphia . . . McComb . . . Corinth . . . Greenville . . . Kosciusko . . . Yazoo City . . . and many more, almost a score in all. Under the banner, a youthful group of college students have witnessed, have testified for the Christ, have shared Him with a mighty host of other young people who want to do something for His cause. Souls were won . . . lives were changed . . . decisions were reached . . . lives surrendered to the call of definite service . . . and what else, only eternity can tell. It was not done by those young people, it was done by their Christ . . . it was not through their strength . . . it was through the

power of prayer . . . it was not their own courage, it was through an unfaltering faith . . . it was not for selfish gain, it was for the gain of others.

Will the work be done again this summer? Oh how can we afford not to do it! The field is ready for the harvest, and youth is willing to go!! Here we are, send us. And that's all we want, just the opportunity to serve. We cannot offer experienced workers, we do offer those who have experienced genuine conversion through our Lord Christ; those who are sincere, and earnest and who will do what they are asked to do.

The work is more thoroughly organized this year. There will be more young people available to do more varied types of work. The revivals will be carried on. Work with Mr. Wilds, Mr. Byrd, and Miss Robinson will also be conducted, for the Baptist students of Mississippi have pledged a minimum of one hundred weeks of work for the Baptist cause of Christ. Study courses, training schools, organization work, everything that we are given to do or asked to do, we will do, with the Lord's help.

Such is our offer, can you use us for youth revivals, or anything mentioned above? If you can, as soon as possible, will you get in touch with Hugh Brimm, Mississippi College, Clinton, Mississippi; or with any of the directors of the State program. We ask for nothing more than necessary expenses, and if you need us, even that can be taken care of, if you are not able, for our trust is in Him. Pray for us!

—Hugh

AN APPRECIATION OF J. N. BERRY

—

We, the pastor and deacons of Calvary Baptist Church, of Tupelo, Miss., having been intimately associated with our brother, the late J. N. Berry, as a deacon in this church since its organization, do heartily commend all that has been spoken and printed in eulogy of his upright life. Because of our close association with him in the work of the church, we feel that we shall be pardoned if we add our tribute to the large amount that has already been said.

Brother Berry was always loyal and energetic in discharging his duties as a member of this board of deacons. As a citizen of Tupelo, we shall greatly miss him, but more especially, as we assemble to look after the work of our church, we find there is a void in our consciences, and shall continue to be. We shall sorely miss him in our councils.

He commanded our respect and admiration. He inspired us to steady conviction because of his positive and unimpeachable stand against all issues with tendencies pointing toward evil. He weighed every problem in the scales of justice, and viewed the problem from every angle. Therefore, his conclusions were reliable and justified.

His interest in the work of the Baptist denomination was keen and always active. Blue Mountain College never had a more valued trustee. Lee County Baptist Association never had a more efficient moderator. Many times, at the Baptist State Convention he served on important committees, thus rightfully taking his place as one of our leading laymen.

As a teacher of God's word he was true, devoted and masterful. Not only were the facts imparted, but the heart of the truth of God was given to interested hearers in such fashion that the truth gripped their hearts and swept their souls until the hearers willingly responded to the challenge of God. Out of his Sunday school class has gone forth a host of young ministers of the Lord Jesus, who are rendering a good account of their stewardship.

As pastor and laymen, we shall never cease to thank God that we were privileged to labor in His vineyard by the side of Joel Nelson Berry. What was said by men of his Savior can be said of him: "He went about doing good."

He knew love and to others gave it. He knew purity and exalted it. He knew godliness and followed after it. He knew justice and measured it. He knew the truth and loved it. He knew honesty and lived

it. He knew honor and was the soul of it. To know him was to love him.

Our loss is keen and personal. Deeply and sincerely we sympathize with brother Berry's family whose loss far exceeds our own. Yet, in the hour of this Gethsemane experience, freely we yield unto the will of our blessed Lord, praying that He will give us altogether the Spirit of Him who in the Garden of Gethsemane prayed: "Not my will, but Thine be done."

—Signed by the pastor and Board of Deacons of Calvary Baptist Church, Tupelo, Miss.

—BR—

THE SPIRIT OF CLARKE COLLEGE

—o—

Seven-forty each morning finds a group of Clarke College students gathering quietly in the Prayer Room for prayer. This is really the first period of the day. Ten minutes in prayer before class work begins is an opportunity that is offered to each student that attends Clarke College. The power received from such meetings is manifested in the lives of the students on the campus as well as in the class room.

On Thursday night of each week the whole student body comes together in the college dining room for the weekly prayer service. The fine Christian spirit is very noticeable. The air seems to give out "Christ is supreme." With such a spirit Clarke is bound to live.

"It Happened This Way," a play sponsored by the B. S. U. Council, will be given next Thursday night in the college auditorium. The Christian theme is sure to bring results in the life of each one attending.

Evelyn Drew, Reporter

Back of a hearty appetite

... A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attained by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fulness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition, — a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

Looking For A Position

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938. Write for free information about courses, prices, and Free Employment Service.

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Abraham Lincoln was noted for his pungent and appropriate wit. The Great Emancipator was resting with his campaign manager in a hotel lobby. As usual, the village cut-ups congregated there, and one, bolder than the rest, remarked: "Mr. Lincoln, your speech was good, but there were some points quite beyond my reach."

The simple Lincoln looked up and chuckled: "Then I am sorry for you. I once had a dog that had the same trouble with fleas." —Ex.



● The next time you come home with tired, aching feet—try Sloan's Liniment! Just pat it gently on. Feel that soothing, restful warmth as Sloan's stirs up the circulation of fresh, healing blood. Tired muscles relax . . . aches and pains are eased away. No wonder so many millions look upon Sloan's as their "friend in need". Only 35¢.

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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N., Nashville, Tenn.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

How did you like our page last week? It ran over to a second page, but I don't think it was much over one page. We had so many letters that Dr. Hamilton and brother Mize, not being regular members, though regular correspondents, got crowded out. So here they are first of all this week, with apologies for this poor treatment. We always appreciate the letters of both these good friends, and are glad they let us hear from them every month. Then here comes the regular letter from Mrs. "Friend," Clarksdale, as careful with her words as she is generous with her giving. She stands high on our list of "friends," and we are grateful for all she does for us.

From Oxford, we have such a nice letter from Mrs. Locke. She is giving her small grandson good training in giving, and she is not neglecting that same "grace" in her own life. Then there is that sweet personal word about my dear father: I certainly value that.

Annie Louise Duke writes pleasantly, telling of Christmas gifts, and what is happening in school. I'm beginning to think that lots of us were well treated at Christmas. Annie Louise does not forget to send her contribution.

Mrs. Austin is her usual regular self with her Jeannie L. Club dues. What she says about her flowers makes me ask you if you ever saw spring so far along in February. We have five or six Spirea in their white dresses: the cold hasn't hurt them. Then we have hundreds, yes, hundreds of Jonquils and Narcissus, and Daffodils and Job's Tears and Butter-and-Eggs, proudly showing their bright colors, mostly yellow. Then, the Iris is beginning to bloom, and the violets are almost through their blooming. I also forgot to mention the three Japan Quince shrubs: they have been very cheerful in their bright red flowers, but are showing the effect of the cold weather. But perhaps the sweetest of all is a lovely red rose, which has been brought in and is pinned now to my dress—small but perfect, and so sweet. The first rose of summer!

Much love, from,
Mrs. Lipsey

BIBLE STUDY NO. 7

Elijah's Prayer for Rain Answered,
I Kings 18:40-46

We did not finish the story last week of the contest between Elijah and the prophets of Baal. When God sent the fire from heaven to consume, burn up, the sacrifice, and besides the bullock, the wood and the twelve stones, and the twelve barrels of water, around the altar, were also burned. This marvelous sight was proof to all that God, Jehovah, was the Ruler of heaven and earth. These false prophets had established the worship of other gods, which was against Jehovah's law, and must be punished. They would go on with this worship if released. So they are taken to the foot of the mountain and put to death, executed. It was a terrible thing, but right. Look in Deut. 18:5, and Deut. 18:20, and you will see that this was according to God's command. When this was done, Elijah told Ahab to put these things aside, and enjoy a good meal, for a great blessing was coming upon the land, in abundance of rain. He himself went up into the highest part of Carmel, and sat down on the ground, and put his face between his knees. I am sure he was committing everything into the hands of God. He said to his servant, "Go and look out toward the west across the sea for signs of rain." The servant went, and came back to say, "Nothing." Seven more times, at the

prophet's direction, he went and returned, six times with the same answer, "Nothing." But the seventh time he told his master that there was a little cloud about as large as a man's hand arising out of the sea, and Elijah saw in this the answer to his prayer, and sent a message to King Ahab to hurry home to his palace at Jezreel, fifteen miles away, for the drought was over, and the rain was at hand. And so it was, for already the sky was black with clouds, and the wind was high, and a great rain came on. Ahab rode in his chariot, but Elijah wrapped his loose garments closely about him, and ran before the king to the palace gate. Does this seem a strange thing? Elijah, as God's minister, had overwhelmed the king with shame and confusion on Mt. Carmel, and in the sight of his people, his subjects. It looks as if he now sought to show him as a king, honor and respect, as a public runner attending his chariot. And God's hand gave him strength to do it.

—o—
PUZZLE NO. 5
1. What king fell through his lattice?
2. To what mountain did Elijah go after the angel fed him at the juniper tree?
3. Who told Elijah to warn the people?
4. In what vessel was the widow's meal?

Mrs. Mayo

—o—
My dear Mrs. Lipsey:

Your check received this morning for \$8.75 to be applied on the scholarship for Miss Mildred Mixon. We join her in appreciation for what you and the young people are doing to help her in her study and preparation at the Baptist Bible Institute.

Miss Lucille Keith, about whom you ask, is working with others at the Rachel Sims Mission on Clay Square. In this way she is continuing some of her work at the Institute.

It will be a pleasure to cooperate with you in selecting a fine Mississippi girl for your scholarship. You and the young people associated with you are making eternal investments which will bring increasing returns for the Master.

Sincerely yours,
W. W. Hamilton,
President

—o—
Dear Mrs. Lipsey:

Many, many thanks for the contribution of \$16.10 from the Children's Circle. We are enclosing a receipt as our acknowledgment of this offering.

We cannot begin to express our gratitude for the continued assistance of your circle. Your many kind favors are of great benefit to us in helping with the support of the boys and girls in the Home, and in their behalf, we thank you very much.

May God richly bless you and your little co-workers in your great work.

Sincerely yours,
W. G. Mize,
Superintendent

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum Invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D. D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. advt.

Clarksdale, Miss.,
Feb. 8, 1937

Orphanage \$2.00
B. B. I. \$1.00
J. L. Club No. 4,
Friend.

Your letter looks mighty good to me, dear Friend, when I see it has come. You see, I have cause to know what is in it! Thank you so very much.

—o—
Oxford, Miss.,
Feb. 4, 1937

Dear Mrs. Lipsey:

All five of my grandsons have had a birthday within the past few months so fifty cents of this donation is their offering to the orphans. Their names are: Allan Locke, 6 years; Cecil Locke, 3 years; Jon Merle Locke, 1 year, who live out from Oxford near Clear Creek Baptist Church, where Dr. J. L. Johnson, University, Mississippi, was pastor years ago when I was a child. Was he not your father? Curtis Locke and Albert, (Jr.) Meredith of Utica, Miss., aged 4 and 3 are the names of the other brothers that are my grandsons.

I'm sending one dollar for the scholarship of Miss Mildred Mixon at B. B. I. If her scholarship has been raised place this donation on the scholarship of the other young woman you have in mind. With best wishes for you and all things, I am

Sincerely,
Mrs. J. S. Locke

How many nice grandsons you have, Mrs. Locke! Now, we have only two: but we make up on granddaughters. We are so glad to have from the boys their offering for the orphans, and yours for Miss Mixon. Her scholarship fund is not yet complete. Did you know you sent an extra quarter? I put it with Miss Mixon's, but will give it to the orphans, if you say so. Thank you all so much. And thank you for the mention of my father, who lived with his family at the University, sixteen years.

—o—
Starkville, Miss.,
Feb. 8th, 1937.

Dear Mrs. Lipsey:

As I was not able to go to school today, I thought I would write you a letter. This is the second day I have missed this term, and I hope I won't have to miss any more. I had a nice Christmas, didn't you? I got a big doll with real hair and eye-lashes, a pair of bed room shoes, a Shirley Temple coloring book, a picture, a game, a purse, a handkerchief holder, some handkerchiefs, and fruit, nuts and candy. I am sending you 20 cents to use as you wish.

We are going to have a Valentine box at school Friday afternoon.

Your little friend,
Annie Louise Duke

I hope you don't have to miss another day, my dear. You certainly got nice presents. Thank you for

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years.

the money. I am giving it to Miss Mixon.

—o—
Taylor, Miss.,
Feb. 8, 1937.

Dear Mrs. Lipsey:

I am sending dues, one dollar, for Jeannie Lipsey Club No. 8, for February. I think you are doing a good work, with all your clubs.

Isn't the flood disastrous? I often wonder if we all were Christians, and did our duty, if such things would happen.

Hasn't it been warm and gloomy since the New Year came? Flowers such as Hyacinths and Jonquils are budding. Do you ever save Lantana seed? I got some last year, but not a seed came up. Guess this is about enough about flowers.

Pray for our church. We still are lonely since our good deacon went to heaven. God bless you.

Love from,
Mrs. M. G. Austin

I don't save Lantana seed, because I have large plants. If we lived closer together, you should have one, but it would cost as much as the plant is worth to send it. So pleased to get the gift, and so glad you think we are doing well in our work.

BR

S. S. ATTENDANCE FEB. 14TH

Jackson, First Church	905
Jackson, Calvary Church	914
Jackson, Grif. Mem. Church	593
Jackson, Davis Mem. Church	171
Jackson, Parkway Church	191
Jackson, Northside Church	105
Clinton Baptist Church	335
Laurel, First Church	481
Laurel, West Laurel Church	465
Laurel, 2nd Ave. Church	289
Laurel, Wausau Church	45

—o—

B. T. U. ATTENDANCE FEB. 14

Jackson, First Church	100
Jackson, Calvary Church	217
Jackson, Grif. Mem. Church	255
Jackson, Davis Mem. Church	87
Jackson, Parkway Church	61
Jackson, Northside Church	38
Laurel, First Church	136
Laurel, West Laurel Church	183
Laurel, Wausau Church	32

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new-vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) to-day.

The fact come a "C" necessary meeting for aence for A ficers. The learning the confere The invit the confere First Bapti 23-24.

Mrs. Eve will Story Hour we meet in is leader o own church based on e Mrs. Brant Association for her co will also a ence, using the Children

MARY HARDIN-BAYLOR

Organized in 1845 when Texas was yet a Republic, Mary Hardin-Baylor again offers for the Spring Semester beginning FEBRUARY 1, very low CASH DISCOUNTS where all is paid upon entrance, where half is paid upon entrance, and where all cash is paid in four installments. The College still offers outstanding girls the opportunity to pay a part, work for a part, and borrow a part. (Students may enter as late as March 1 for Spring Semester work.)

In the past two years the College has received through the Hardin and Barber Trusts about three-quarters of a million dollars. The College has some of the finest dormitories in the South, many students from foreign countries, and other states, and a faculty educated in leading colleges, universities and conservatories of this country and Europe. The gift of \$50,000 by the Presser Foundation of Philadelphia for the Fine Arts Conservatory is the highest honor paid the Fine Arts department of any Texas or Southern college. The institution added for this session three Ph.D. degree teachers to the literary faculty, and the fine arts faculty ranks with the best in this country, our Conservatory being a member of the National Association of Schools of Music.

FULL literary scholarship given to highest ranking girl in every standard high school and junior college. Large loan funds available for worthwhile girls properly endorsed. Field representative will call for conference where so desired, or you may write or wire

DR. J. C. HARDY, A.M., LLD., President
Belton, Texas

Thursday, 1

Ba

Director Panola Cou be held at of February all unions urged to b tives from training o be present meeting is cers necessa sses. A gram.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.



MR. W. A. HARRELL
Associate Secretary
Baptist Training Union
Nashville, Tenn.



DR. CLAY I. HUDSON
Associate Secretary
Baptist Training Union
Nashville, Tenn.

We are happy to announce that Mr. W. A. Harrell and Dr. Clay I. Hudson, associate secretaries of the Baptist Training Union of the South, will be with us in the Statewide Conference next week in Jackson. Mr. Harrell is especially charged with the promotion of Associational Baptist Training Union work, and Dr. Hudson is giving his time largely to the task of promoting the Baptist Adult Union.

The fact that Vicksburg has become a "City of Refuge" it became necessary to change the place of meeting for the Statewide Conference for Associational B. T. U. officers. The churches of Jackson learning this fact quickly invited the conference to meet with them. The invitation was accepted and so the conference will be held in the First Baptist Church, Jackson, Feb. 23-24.

Mrs. Everett Brantley of Greenville will lead the conference for Story Hour Leaders next week when we meet in Jackson. Mrs. Brantley is leader of the Story Hour in her own church and her work will be based on experience. We covet for Mrs. Brantley a full attendance of Associational Story Hour Leaders for her conference. Mrs. Brantley will also address the entire conference, using the subject, "Provide for the Children."

Director W. W. Ferguson of the Panola County Associational Training Union has called a meeting to be held at Batesville the afternoon of February 21st. All members of all unions in the association are urged to be present and representatives from churches that have no training organization are asked to be present. The purpose of the meeting is to elect the other officers necessary to carry on a successful Associational B. T. U. program.

Practically every associational B. T. U. now has a full corps of officers. If yours is one of the few that is not fully organized, why not make that your next forward step. Get fully organized and then WORK the organization. No use to have organization unless the organization functions.

Yazoo County Associational Training Union Completes Study of Manual

We are indebted to Mrs. Christine Ward for the request for fifteen awards for that many individuals who recently completed the study of the Associational Baptist Training Union Manual. In making the report Mrs. Ward says that there will be others, as all papers were not in. This is a splendid showing and is a challenge to all other Associational Training Unions. The Manual is new and carries the very latest methods in carrying on the work of the Associational Training Union. It will be good for every Baptist to study.

The conference for Associational Junior B. Y. P. U. Leaders will be conducted by Miss Lucy Carleton Wilds, Associate State Secretary of Mississippi. The conference will be conducted along practical lines, emphasizing the purpose and plan for organizing Junior B. Y. P. U.'s and building the efficiency of these unions. Miss Wilds will also speak in the general conference using for her subject "Care for the Juniors."

Columbus Association Has Enrollment Campaign

The week of January 31-February 7 was a busy week in Columbus Association. There are ten churches in this association and all ten churches were reached for at least one service. Six of the churches had courses taught, sixteen classes in all; one had conferences three evenings; one had conferences two evenings;

nings; and two had only one service. Two directors were elected; one Senior union organized; a Junior union and a B. A. U. begun; and a fine spirit of cooperation developed. Pastors, local leaders, associational B. T. U. officers, M. S. C. W. girls with Miss Rhobia Taylor, student secretary, combined their interests and efforts in cooperating with Associational B. T. U. Director Clifton Perkins in making the week a success. The program was climaxed with a graduation service in First Church, Columbus, Sunday afternoon, Feb. 7th.

—o—

Forest, Miss.,
February 2, 1937.

Dear Mr. Wilds:

You will recall I wrote you a few days ago relative to our B. T. U. Business Meeting. It is a thrill in the life of a director when we have such a meeting as was held last night.

The meeting was called at 7:00 P. M. at the home of our pastor, Dr. A. B. Wood. A short devotional and business session was held. Then the following groups, B. A. U.'s, Seniors, Intermediates and Juniors met separately to plan their work for the month. When this was completed, all groups re-assembled—giving monthly reports of their unions, their rating on the Standard of Excellence (two unions only lacking one point reaching it) and suggestions of peculiar interest to all.

A lively debate followed. Query: Resolved that a B. T. U. Business Meeting is Essential to a Successful B. T. U. The affirmative won by unanimous decision. A short social hour followed.

There were thirty-six present. We only had two officers absent. That is sufficient to say our work for the year is getting off to a good start.

Our pastor, Dr. A. B. Wood, and his wife, have held "open house" for all of our meetings, and this fact has certainly helped to arouse the interest. We are happy in our work with our new pastor, and expect to do great things, as we are empowered by the Holy Spirit.

Sincerely yours,
La Velle Coker, Director
Baptist Training Union

And may we say from the State Training Union officer that "It is the thrill in the life of a State Secretary to receive such a report of the work." Congratulations and may this account of your Business Meeting inspire every director who reads this letter.

STEINWAY GRAND
LIKE NEW—AT BARGAIN PRICE
Owing to death of husband, wealthy widow has asked us to sell her Steinway Grand, 3 years old, for her account. The instrument is in beautiful condition and looks practically new—with marvelous resonant tone—and guaranteed same as new. Size 5' 7". Cost \$1,375.00. Will sell at big sacrifice. Convenient terms can be arranged. Write attention P. M. Harris, Philip Werlein, Ltd., New Orleans, La.

checks
COLDS
and
FEVER
first day
HEADACHE, 30 MINUTES.

Try "Rub-My-Tiam"—World's Best Liniment

IMPORTANT FOR SUNDAY SCHOOL WORKERS

In our statewide S. S. conference in Jackson, Miss., Mar. 16-17, it is exceedingly important in each association which is now organized, that the superintendents of each department be sure to attend. In associations which are not organized, the pastors and other interested workers, should select the messengers to this conference with this one thing in view: that each one who comes is to represent, or become associational superintendent for a department. They should be selected with reference to their qualification to the departmental conference which he is to attend before they come to Jackson and thereby be prepared for the associational work. It is for this very reason that the Sunday School Board is offering to pay transportation in order that each association may be organized and have trained workers. Arrange now to have your full quota from your association. The expense of the cars will be paid and the only expense that each messenger will have will be meals and one night's lodging while in Jackson. Reduced rates will be secured at the hotels. Watch for the announcement about that later.

J. E. Byrd

—BR—

Dad: "Well, Jimmy, how did you get along in your examination?"

Jim: "Just fine, dad, except in history. Every question they asked me was about something that happened before I was born."—Ex.

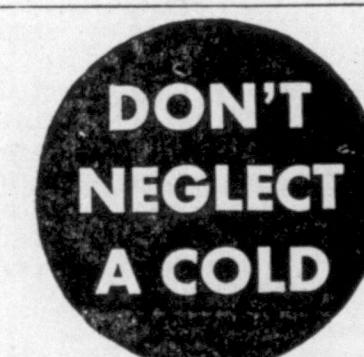
—BR—

Cowsill: "I say, waiter, call the manager; I can't eat this awful stuff."

Waiter: "There's no use calling him, sir, he won't eat it either."—Ex.

—BR—

"Hope is a great blessin', ruminated Cassidy, "an' yet if it wasn't for hope none av us would ever be disapp'nted."—Ex.



RUB sooths, warming Musterole well into your chest and throat. Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out local congestion and pain. Used by millions for 25 years. Recommended by many doctors and nurses. All drugists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



Thursday, February 18, 1937

THE BAPTIST RECORD

15

Goodwater	13.00	54.20
Hebron	6.91	23.16
Hickory Grove	5.00	
Kewanee	400.00	40.00
Liberty	29.95	9.00
Long Creek	6.50	2.00
Macedonia	15.75	
Marion	27.00	27.80
Meridian, 8th Ave.	50.50	48.82
" 15th Ave.	72.00	110.76
" First	2,552.48	1,837.68
" 41st Ave.	5.00	96.45
" Highland	382.00	148.77
" Poplar Spgs.	213.60	411.85
" Southside	480.00	260.85
Midway	42.75	22.16
Mt. Gilead		
Mt. Horeb		
Mt. Olive		
Mt. Vernon		
New Hope	7.00	22.00
Oak Grove	239.25	90.62
Pine Grove		
Russell	6.00	41.50
Salem	65.00	24.00
Toomsuba	15.00	78.30
	4,634.59	3,408.75

—o—
Lawrence Association

Antioch	14.55
Arm	18.45
Bethel	
Bismarck	
Carmel	68.50
Calvary	42.81
Crooked Creek	147.78
Monticello	221.09
New Hebron	1.00
New Hope	618.78
New Zion	329.13
Nola	3.25
Oakvale	12.00
Oma	10.00
Providence	6.21
Souls Valley	10.00
Silver Creek	3.25
Shiloh	7.00
Vanilla	25.00
Jayess	17.80
	6.00
	2.00
	1,075.16
	1,001.83

(Continued next week)

—BR—

IN MEMORY

In Loving Tribute To My Dear Father and Mother, David R. Red And Mary Rogers Red

—o—

My father was a devout Christian, and faithfully sought to lead his children and others into the paths of honor and righteousness. His ideals and precepts were of the highest type, and his life harmonized with them to an unusual degree. He was a man of exceptionally clean speech, was generous, charitable and enjoyed the fullest confidence of all who knew him. He loved the beauties and wonders of nature, and the Creator of it all. He did the work he liked, and did it well.

Perhaps the fondest memory of my childhood is of him as he went about his tasks and sang or whistled the precious hymns, in tones that were vibrant with the vital, living faith and assurance that blessed his life for more than sixty years.

He was fortunate in the matter

of health and strength, but this was not true of my mother. She was blessed with a fine, courageous spirit, was a sincere Christian, and frequently overtaxed her strength as she faithfully met the issues of life. Several years ago she suffered an injury that would have caused many a person to become a shut-in. This more clearly revealed her fine spirit, as her interest in her church and other things caused her to carry on very much as usual.

Her fifty-seventh wedding anniversary found her giving her all in a short but losing battle for the life of her companion. Verily, she was faithful unto death. In a few hours less than a week, she too answered the final call. It is a priceless consolation to have the fullest confidence that they were united over there, where they know more fully what the sacred writer meant when he said, "Blessed are the dead which die in the Lord."

The hearts of the children are made glad by the fact that they gave them some expression of appreciation while they were able to enjoy it. A small purse of gold was presented to them on their Golden Anniversary, with a memorial which said in part, "This gold is not presented to you because of its intrinsic value, but because it symbolizes to us the genuine worth of your lives."

—D. B. Red

Hattiesburg, Miss.

—BR—

B. S. U. AT STATE TEACHERS COLLEGE

Baptist students on the S. T. C. campus were fortunate in having as their guest January 24-25 Chester Swor, director of student activities at Mississippi College. These days will always be outstanding in the memory of every student here. Because of the wonderful example of Chester's Christian life and the inspiration and definite spirit of service he has left behind, our campus has been made better by his visit. We are looking forward to his return visit in April.

Sunday he delivered the message of the morning service at Fifth Avenue Baptist church and was also speaker at vesper services and other religious meetings on the campus including the late evening friendship circle in one of the dormitories. Monday was filled with conferences in which Chester helped students with those problems, spiritual and otherwise, which are in every college students life.

The Y. W. A. has just finished a Foreign Mission Study Course taught by Polly Love of M. W. C. and Mrs. John Fischel of Hattiesburg. Also, the Y. W. A. is giving the B. S. U. a shower to better fix

up our B. S. U. room.

Recently plans were made in the B. S. U. to start a series of Open Forums among the students on the campus. Present-day student problems will be used as topics for these discussions.

—o—

BLUE MOUNTAIN COLLEGE

B. S. U.

A B. T. U. installation service was held in the college chapel on Sunday evening, January 31. Each of the new semester officers wore white or pastel colors. The program began with the singing of "Our Best" by the assembly, followed by a meditation period and prayer. The devotional was led by Ruth Kirk, president of B. T. U., who talked on The Flower Garden of B. T. U., stressing the duty of each officer to use her tools in the garden of service. The only lighting was from two candelabra at the front of the chapel, between which was placed a miniature "flower garden." As the officers were named by the president, each rose from her seat and placed a flower in the garden. When the design was completed it spelled the letters B. T. U. "Blest Be the Tie That Binds" was sung as a benediction.

Under the direction of Cora May Marriott, an interesting Y. W. A. program on Modern Day Missions was observed at general assembly on Wednesday evening, January 27. Girls taking part on the program were Shirley Ball, Frances Jeffers, Mary Beth Lasseter, Fay Ferguson, Virginia Hiller, and Velma Green.

—o—

Recently a special week was observed in noon day prayer meeting, when interesting women characters from the Bible furnished the themes for each daily talk. On Sunday Miss Betty Pate Gurney, a recent graduate of the college, spoke on Miriam, the daughter. The plan of the other talks was as follows: Mary and Martha, the sisters, by Marie Gary; Rebecca, the sweetheart, by Allie Wallace; Elizabeth, the wife, by Pauline Green; Hannah, the mother, by Hazel Strickland; and Naomi, the mother-in-law, by Barbara Hodges.

CERTAIN PAINS RELIEVED BY THE USE OF CARDUI

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle as the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

"Pedigreed Cotton and Corn"

Prize winners. Leaders in variety tests. Cleveland 5-35 and Carolina Dell. 1" Staple. Maret's 100. Very early, new variety. Maret's Cleveland Wilt-Resistant. 1 1/16". Maret's Douthit and Yellow Chief Seed Corn. Plant Breeders in Field Seed. Write for catalog.

MARETT FARM & SEED COMPANY
Keels W. Maret, Directing Plant Breeder
and Manager
Westminster, S. C.

Each stressed the truth that the lives of these Bible characters are lasting examples for women today.

On Sunday, February 7, Miss Mary D. Yarborough, student secretary, was the speaker at prayer meeting, the subject of her inspirational message being, "How Old Are You?"

Eileen Stubblefield, Reporter

—o—

UNIVERSITY B. S. U.

Last Thursday night, 22 Baptist students of the University B. S. U. enjoyed a delightful visit to the C. C. Camp at Oxford. With Prof. Gillespie at the piano, George Cantin playing his saxophone, and Hansford Simmons leading the singing, the program was opened with a 20 minute song service. A program, typical of the work done in a B. Y. P. U., was given by the following students: Lutie Beard, J. A. Parker, Winnie Ashmore, Ray Foster, Fay Bunch, and Roscoe Parker. Following the program, our pastor, Rev. F. M. Purser, gave a very cordial invitation to the camp boys to attend all services of the Oxford church. Miss Marian Leavell, student secretary of the Ole Miss B. S. U., led the entire group in a number of games, which were thoroughly enjoyed by all the group. Delightful refreshments were served, as a surprise to the University group, by the camp boys. The B. S. U. hopes to continue the contact with the camp, with the hope that more of the boys may become enlisted in our church activities.

The B. S. U. has just published the Mississippi B. S. U. News Sheet, which is being mailed to the B. S. U. Councils throughout the state. If you do not receive your copies, please write to the Ole Miss reporter concerning them.

—Tillis Hill, Reporter

COUGHS...

Get After that Cough Today with PERTUSSIN



Pertussin is so good for coughs that over ONE MILLION PRESCRIPTIONS were filled in a single year. This estimate is based on a Prescription Ingredient Survey issued by the American Pharmaceutical Association.

It relieves coughs quickly by stimulating the tiny moisture glands in your throat and bronchial tract to pour out their natural moisture so that sticky, irritating phlegm is easily raised. Coughing is relieved—your throat is soothed.

Save money by buying the big economical-size bottle—enough for your whole family. Or, try Pertussin first at our expense. Use coupon below for FREE trial bottle.

30¢
Prescription
FREE

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

Seek & Kade, Inc., 440 Washington St., N.Y.C.
I want a Free trial bottle of Pertussin—quick!

Name _____

Address _____

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Wintersmith's Tonic
MALARIA
A Good General Tonic

Try it—
TODAY
Morning Joy
COFFEE
VACUUM PACKED
in useful glass jars
and in the familiar can

Thursday, February 18, 1937

LET'S GO

A. L. GOODRICH, Circulation Mgr.

HEARTBROKEN

February first we had to drop 227 names because they failed to renew.

Most of these would have renewed had some one "asked 'em."

Mississippi is too large for any one person to cover. But with a little help by lots of folk we will reach the 10,000 mark by the next Convention.

Pastor, when we send you a list of expirations, for your sake, the sake of the church, the denomination and the Record, please help us. Thanks.

January Drops, 1937—

Arcola 5, Big Creek 1, Brookhaven 1, Buckatunna 2, Baldwyn 1, Blue Springs 2, Brooksville 1, Biloxi 1, Beach 1, Belzoni 1, Bassfield 1, Blue Mountain 2, Corinth 2, Clinton 2, Como 4, Canton 2, Crenshaw 1, Chunky 1, Centerville 6, Charleston 1, Complete 3, Crystal Springs 3, Clarksdale 2, Columbia 7, Calhoun City 3, Columbus 1, Decatur 5, Derra 2, Durant 1, Doddsville 1, DeKalb 1, Darlove 1, Dennis 1, Eden 4, Ecru 1, Gloster 3, Heidelberg 1, Hazlehurst 3, Hattiesburg 6, Harperville 3, Indianola 1, Jackson 7, Kosciusko 1, Laurel 3, Lamar RFD 1, Lucedale 6, Lafayette Springs 1, Lexington 1, Learned 2, Marion 1, Marks 1, Magnolia 1, McComb 1, Meridian 11.

Newton 1, New Hebron 1, Oxford 3, Okolona 1, Paris 1, Pascagoula 1, Pine Valley 1, Petal 1, Perkinston 1, Pope 1, Pelahatchie 2, Pontotoc 6, Picayune 3, Roxie 1, Ruth 1, Ripley 7, Saltillo 1, Stewart 1, Shuqualak 1, Sallis 2, Silver Creek 13, Tupelo 6, Tylertown 7, Tommolien 1, Tunica 3, Union 3, Union R. F. D. 3, Vicksburg 1, Vardaman 1, Vaiden 11, Winona 6, Wesson RFD 5, Water Valley 1, West 1, Wheeler 1, Yazoo City 1.

—o—

TRY ONE OF THESE PLANS

Many churches are sending the Record to every family. Some pay one way, some another. Why not try one of these plans:

1. Pay monthly.
2. Pay quarterly.
3. Pay every six months.
4. Pay yearly.

A church with 50 families can have the Record sent to every family for only \$4.16 per month. And it's worth ten times the amount.

—o—

WANTED—The address of Rev. S. E. Holcomb.

BR—

AN APPRECIATED GIFT

By Louis J. Bristow, Supt.

—o—

"O, many a shaft, at random sent, Finds mark the archer little meant." So wrote the poet, and how true! From time to time I send out copies of a little book of hospital stories—of patients who have been given free service in the Southern Baptist Hospital in New Orleans. A few months ago I sent a copy to Mrs. James T. Gardner, of Anniston, Alabama, a member of Parker Memorial Church. Last week I received a letter from her and in the letter

a check for one thousand dollars. The letter said, in part:

"Some time ago you sent us a little book of Hospital Stories. My husband was sick at the time, and I took the book to him to look over. When he passed away November 29th, we found on reading his will he had left the Hospital \$1,000. I do not know that he intended it should be used in any special way, but, knowing him as I did, I think he would like it to be used in helping people and not on paying debts."

I feel that comment would be almost sacrilege; but I wish to say the first person aided by that gift was the wife of a faithful young pastor who is doing a fine service and whose salary is scarcely enough to support him and his little family. A gift like that will be guarded, and employed only as the giver probably desired—to help those who cannot help themselves. And thus are we made able to carry on in Healing Humanity's Hurt.

—BR—

YOU BE THE JUDGE

—o—

Three men were telling "jokes" and each was trying hard to outdo the other. They stretched the truth considerably, but each put across a rather good one.

Said the first: "I once saw a fish that was so large that as he swam up the river he was pushing all the water in front of him and kicking up dust with his tail."

Said the second: "My grandfather had an old clock that was so old that the shadow from the swinging of the pendulum wore a hole in the back of the case and was wearing through the wall."

Said the third: "My brother is the laziest person in the world. He is so slow that when he had the seven year itch before he got his hand raised to scratch it the itch was all gone."

—o—

A very positive old lady kept informing the conductor to tell her when the train got to a certain city. Just before arriving at this city, the old woman fell asleep and did not hear the conductor as he shouted out the name of her town.

The train pulled out and had gone about fifteen miles when the old lady was discovered by the conductor. He consulted with the fireman and they backed back the fifteen miles and told the old lady they were in the town she asked about. She hastily told the conductor, "Why I don't want to get off here, I just wanted to take another pill."

—o—

A tramp was at the back door asking for some food. The lady told

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him she would send him to the hen house to gather eggs, and then give him something to eat if she weren't afraid he would take and put some of the eggs in his pocket.

His reply to her was, "Lady I lived in a bath house for three years and never did take a bath."

—BR—

MRS. J. M. THOMAS, SR.

It is no mere accident that some of earth's pilgrims attain greatness. Paul said: "By the grace of God I am what I am." Thus, by the grace of God others reach the coveted pinnacle of greatness. Strikingly true was this in the life of Mrs. Lula Brown Thomas. Receiving at birth a goodly heritage, she left an indelible impression in the lives of every community in which she lived.

Among her many virtues were gentleness, kindness, patience and godliness. She exalted motherhood, beautifully filling the true helpmate's position in the home. It was here, in the home, and in her church that she attained greatness.

Mrs. Thomas was the daughter of the late Reuben P. Brown and Caroline Peguese Brown of Pontotoc. Her sister, Miss Minnie Brown, was well known to Mississippi Baptists. She is survived by her husband, Mr. J. M. Thomas, Sr., of New Orleans, and six children. Her funeral was conducted in Calvary Baptist Church, the pastor officiating. She is also survived by one sister, Mrs. Ross Love, of Tupelo.

—BR—

M. W. C., Y. W. A.

"Jews" was the subject discussed in the individual circles of Y. W. A. that met in the dormitory parlors of Mississippi Woman's College on Monday night, February 8.

Polly Love and Clyde Steen led the discussions in the two circles. Many interesting facts were presented and the program closed with an informal testimony by individuals of things concerning Jews which they had learned either in this meeting, in some other similar discussion, through reading, or through contact with a Christian Jew.

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The B. S. U. sponsored an all-night prayer meeting on Monday night, February 8. The special object of prayer was Student Evangelism Week.

Edith Middleton, Reporter

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VICTORY IN SIGHT

—o—

An appeal is being made that we secure at least 800 additional members of the Five Thousand Club, which will bring us to the 5,000 mark. Consecrated, faithful, and tireless workers are giving themselves again to this most important task. We have met refusal at the hands of but one individual that was asked to go this second mile. With faith in God and faith in Mississippi Baptists, we are sure that the victory can be had within a few weeks.

It is encouraging to note that the majority of our pastors have signed cards. One realizes that it is next to impossible to lead people without manifesting a genuine interest in the cause that is being espoused. Not a single individual has suggested that we repudiate our debts, and with this fine spirit with all working together, Mississippi Baptists will retire their indebtedness without sacrificing any of our worthy missionary program.

C. Z. Holland

—BR—

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